

*The*  
**CHRISTIAN  
CENTURY**

*A Journal of Religion*

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**Lustrous Americans**

By Joseph Ernest McAfee

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**EVOLUTION AND ITS  
EXPLANATIONS**

By John M. Coulter

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**Living Under Pressure**

By Joseph Fort Newton

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# Over the Goal

THE response to our two dollar offer for the month of May was so prompt and so great that the goal was reached and passed on May 16th. The subscription list of The Christian Century has now been

## *Doubled*

during the present season! Nevertheless we will continue to make good our offer to accept *new* subscriptions during the month of

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at \$2 for a full year! But May 31st is positively the last day on which this offer holds. Under no consideration will we accept subscriptions at this unprecedented rate after May 31st. Meanwhile our present readers who have been our heralds and allies and agents in this great campaign will please accept our grateful

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# The CHRISTIAN CENTURY

An Undenominational Journal of Religion

Volume XXXIX

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Number 21

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## EDITORIAL

### Labels that Are Libels

**L**ABELS are put on ministers these days by certain of the orthodox with the precision of price-tags. "He is almost an atheist," declares one critic of a brother minister. Such an epithet was probably a libelous statement. The minister who was wronged could have gone into court, and secured judgment against this critic, if he had been minded to seek redress in such a way. "Are you a higher critic?" asks a very much agitated deacon of the visiting minister. "What do you mean by that term?" inquires the minister, feigning ignorance. "Why, a higher critic is an infidel," confidently responded the deacon. "Then I am not a higher critic," replied the minister. To have been called a higher critic in the presence of that deacon would have been a libel, even though in reality he was one. Orthodoxy is no longer able to light the fires around its victim. The arm of the magistrate is not on the side of religious obscurantism as in the middle ages. Hence the heresy-hunter uses epithets as weapons. He runs his enemy through with the spear of a clever expression. The reckless destruction of some good man's professional name does not seem like killing. In more than one obscure village in the land one can find old men who were educated at the best seminaries of the land. In a Kansas federated church is a man of remarkable scholarship and urbanity of spirit. He studied under Briggs at Union in the nineties and defended him in the latter's heresy trial. This pastor has paid his price long since by enduring the ostracism and the isolation that comes to such a bold and adventurous spirit. To many he is described by the damning phrase "unsound." But God has other ways of reckoning soundness. Several thousand souls have been won to Christ in his ministry. Hun-

dreds of young people have found him a wise counsellor. He has been a community leader wherever he has gone. Though he has been libelled by a label for a whole generation, he is a sweet and uncomplaining man who believes each man's work shall be tested as by fire, and that the good in it is indestructible.

### The Bankruptcy of Materialism

**A**NY one at all familiar with English journalism of the last twenty years knows the name of Robert Blatchford, editor of *The Clarion*, whose pungent book, "God and My Neighbor," made so great a stir a decade ago. Master of a lucid and vivid style, he was a thoroughgoing materialist, and a dangerous foe of the spiritual interpretation of life, as much for his moral nobility as for his intellectual ability. Now he has faced about, and with the same honesty and ability tells why he has thrown materialism out the window and over the wall. In an Easter article he says: "Ever since I began to read and think about life I have been what is called a materialist. But of late the distant drum has been beating out new and strange measures, and it has never been a fault of mine to shut my ears. The fact is, I have had to abandon my positions. Materialism seemed to be an impregnable fortress so long as there remained a material foundation to stand on. But how can one hold to materialism if there is no material? It seems to me that the division of the atom shook the materialist fabric dangerously. If the infinitesimal atom is divisible into millions of electrons, all of them in motion, there is no such thing as material substance. I have been driven out of my materialist philosophy. Let us, then, give a little thought to the soul." We think the reasoning in Mr. Blatchford's

statement is somewhat loose,—to say, for example, that there is no material,—but the direction of his reasoning is sound and true. The significant feature of his abandonment of the fortress of materialism is that he was driven out not by theology, but by science itself, which by its present trend promises to give us a new basis for a spiritual philosophy of life.

### The Festival of the Flaming Tongue

**W**HY do we celebrate Christmas and Easter and neglect the festival of the flaming tongue? The day of Pentecost, if not the birthday of the church, was at least the day of its awakening and endowment with power, changing it from a timid band to a world-moving fellowship. Power we have of many kinds, but what we need is a profounder sense of the power available by faith and prayer and unity, a new visitation of the Cleanser, the Comforter, the Quickener. On the day of Pentecost the will to fellowship was realized not by might, not by power, but by the spirit of God. If the world is to learn to live together, the way of Jerusalem is better than the way of Genoa. In a day when the brotherhood of the world is broken, and the yearning for Christian unity is poignant, if not prophetic, there should be a revival of the celebration of the day of the outpouring of the Holy Spirit, such as led the guilds of the middle ages to march in procession to the cathedrals on Whitsunday. Why can we not make the day of Pentecost the annual festival of Christian unity, the better to dramatize and bring to a focus the growing passion of the church for the prophetic prayer of our Lord that his disciples shall be one?

### Realism and Filth In Literature

**W**HEN an American novel is too highly sexed for a Parisian public, one gets some idea of the state of literary ideals in this generation. The publication of "Winesburg, Ohio," was recently discontinued by Le Gaulois, though it has been loudly commended in certain radical quarters in America this past winter. England was not able to stand "The Rainbow," by D. H. Lawrence, but it is now freely circulated in the United States among people who enjoy that sort of thing. From the various nations of Europe we have imported in recent years the vilest of their filthy productions, and when it has been objected that the thing was nasty, we have been told by our young literary realists that it was art. Against art few have the courage to make a protest. When a future generation makes a study of the history of literature such as any college student makes today, literature of this generation following the world war will be marked as filthy and highly sexed, just as that of the Restoration period in England following the Cromwellian wars was marked. War has a way of increasing the obscenity and animality of the human species. The young realists are all wrong in their idea that life revolves around a single instinct. There are at least three, and perhaps other equally basic instincts, the instinct of self-preserva-

tion, the instinct of sex, and the instinct of altruism. The most glorious annals of the human race are those which deal with the out-working of this third instinct, which not only exemplifies itself in motherhood, but which expresses itself in every deed of heroism. The great literature of the past has dealt with heroism, which is essentially unselfish devotion to others. This is also the great passion of religion. Certainly no one expects literature to ignore sex or to gloss over the selfishness that works to the surface in every human life at times, but this is neither beautiful nor the most fundamental. Meanwhile the evil books of the time mislead a whole generation of young people. There are books of another sort. The church can well afford to discover and exploit them.

### Illiteracy in the United States

**T**HE war uncovered facts about the literacy of America that were astonishing. Soldiers were tested by their ability to read a simple narrative in the newspaper, and to reproduce it in their own words. The large percentage of men who could not do this showed that the former statistics on literacy in this country were worthless. From many backward sections of the country whole companies of men came who for all practical purposes were illiterate. In the south the Negroes were listed ten years ago as one-third illiterate. Now the percentage has dropped to 26.3, indicating a more friendly attitude toward Negro education on the part of the whites of the south, but there are still nearly two million Negroes who cannot write. The largest percentage of illiterates among the Negroes of the south is in Georgia; Louisiana follows, then Alabama, Mississippi and South Carolina. The Negroes in the north show only 8 per cent of illiteracy, which indicates what a whole generation of educational work has been able to accomplish. These facts indicate the need for a more adequate support of education on the part of the federal government. The belated sections of the country are scarcely able at this time to bring their schools up to a decent American standard. They need some money, but in a larger way they need leadership. Hundreds of government bureaus could better be spared than to have the federal department of education handicapped for lack of funds. In a republic it is even more important to have education represented in the President's cabinet than to have commerce and industry represented. In every section of the nation the forces of political corruption depend upon the ignorant blocs of voters for their opportunity. The world has demonstrated that democracy without education is quite impossible.

### Miss Royden's Book "Sex and Common Sense"

**E**VERY preacher who has tried to deal with the teachings of Christianity regarding the problems of sex knows how difficult it is to speak wisely of such matters in the pulpit. Yet we have come upon times when there is great need of clear thinking and plain speaking on a cluster of questions—marriage, birth control, divorce, and

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the like—which gather about the relations of the sexes. It is in accord with the fitness of things that the leading woman preacher of our time should deal with such issues; doubly so because she brings to the task not only common sense, but a fine spiritual intelligence and a rich human sympathy. Miss Royden has spoken in these addresses because the situation demands it—especially in England where the problem is intensified to the point of tragedy by the disproportion of the sexes, owing to the war. She has spoken frankly and without fear, emphatically but reverently, and with a wise charity. There are startling things in the book, among them the chapter on "The Sin of the Bridegroom," which a delicate tact might use to the salvation of many a marriage. All through the insistence is upon the difference between outward and inward morality; and it is from this point of view that she interprets the words of Jesus regarding divorce—making the point that we must either read all the sermon on the mount as literal law, or none of it. Every page of the book is touched with the light of spiritual vision, and its great value is that it gives us the woman's point of view in respect of questions on which women have been too long silent. No man, no woman can read her addresses without a new sense of the sanctity of the body, no less than of the soul, and the conviction that if our Christianity is social in its genius it should cleanse, enlighten and consecrate the relations of the sexes, which are the foundations of the social order.

### The Authority of the Pulpit

HAS the authority of the pulpit waned in the past hundred years? A great many people believe that it has. There are now many other voices to be heard. The teaching profession has become a much more numerous and better trained profession than it formerly was. Lawyers and physicians are usually men of culture. While the educational standards for the other learned professions have been raised in most cases, the educational standards for the ministry have been perceptibly lowered. This is particularly true in connection with the rise and large success of those popular denominations in which so large a part of American Protestants are enrolled. The educational standards in the ministry of the Methodists, United Brethren, Disciples, Baptists and other evangelical denominations account for the general decline in the authority of the ministry. Even in denominations which have definite requirements for ordination, the seminary training may still be largely in the field of languages, and but little in the realm of human interests. Thus in thousands of pulpits there are men either speaking to the people in another tongue, or speaking the childish ideas that go with an inadequately trained mind. The pulpit will in the long run have just as much authority as it has knowledge and spiritual discernment. The successful builder of a wireless telephone apparatus gets his authority from his success. Ministers cannot hope to secure from this generation any authority that does not come in the same way. The medieval idea that an ignorant man and even a bad man are to be respected as

religious leaders because of their office is gone forever. It is good for the church that it has gone. But there are still pulpits in the world that speak with authority. When Dr. Fosdick asserts that religion and science are not of necessity at war, obscurantism must of necessity bow its head. When Bishop Williams rebukes the selfishness of capital and the greed of labor, the mass of men listen with respect.

### A Fellowship for a Christian Social Order

BELIEVERS in the social application of Christianity, about one hundred and fifty in number, met together at Lake Mohonk, N. Y. two weeks ago to consider the advisability of creating a fellowship of such minded men and women to foster their ideals. They spent three days in prayer and deliberation, devoting their attention to the various segments of our organized life—industry, labor, politics, international relations, and faced with faith and hope the vast project of creating a new world by investing the common life with the principles and spirit of Jesus. Christian employer met Christian labor union leader. Christian churchman met Christian minded nonchurchman, each in a kind of spiritual discovery of common ground. Conscientious objectors met men who had been "over there". Men whose economic views ranged all the way from frank espousal of capitalism to some form of communism stood under the same banner with theological conservative and liberal, bound together by the common conviction that in spite of doctrinaire differences they held in common the faith that the solution of our world problems lies in the mind of Christ, and that we may discover the mind of Christ not in individual isolation, nor by partisan sectarianism, but in interdependent fellowship. The prompting for such a fellowship arose in the hearts of a group of men of whom Dr. Sherwood Eddy has come to be the leader, and under his inspiring suggestion an informal but conscious movement was launched. The movement will express itself in local chapters to be organized throughout the country and in a national committee of perhaps one hundred men and women which in turn will function through an executive committee of twenty-five. The Fellowship specifically disavows any purpose to undertake public action in its organized capacity, declaring its purpose to be to "bind together for mutual counsel, inspiration and cooperation men and women who are seeking fundamental changes in the spirit and structure of the present social order through loyalty to Jesus' way of life."

### Our Continued Obligation to Armenia

WE sometimes hear the remark that Near East Relief has had its day and ought to step aside and leave a clearer field to service agencies that have not made so long a series of appeals to the heart of the nation and especially of the churches. No attitude of mind could be less justified. The Near East Relief took up at its inception some of the work the faithful missionaries of Palestine, Syria, Armenia, Persia and Constantinople had been doing throughout the war. It has continued and enlarged

that work; established orphanages in which orphans are fed, clothed, sheltered, educated for self-support when they are old enough; rescued girls from the intolerable slavery of Moslem harems; and played the part of Good Samaritan to over a million homeless, destitute people. It has trained a force on the field and in the home offices. Its work has been so efficient that the Red Cross has turned over one station after another to the Near East Relief, and latterly has even left to this agency the mammoth work of saving lives and restoring shattered families in Constantinople, where there is more misery and destitution concentrated in a small area than in any other spot in the world. Can America give up such work as this? If we cease to give, the workers we have sent out will have to allow little children who come to the doors of the orphanages to go back from those doors into the death that stalks in the streets. Appropriations have been cut 25 per cent this year because of decreased contributions. This means our personal signatures on the death warrant of helpless children.

## Where Religious Conviction Divides

IT is an encouraging sign of the times that religious groups of various convictions are interesting themselves in the opinions of others than their own company. Wherever there is an honest exchange of belief doors are open to better understanding and wider fellowship. Recently there was held in this city a conference of religious liberals, Unitarians and Universalists. There were joint and separate sessions of the two bodies, and many people who belong to neither took advantage of the opportunity to listen to the addresses and discussions.

One of the interesting features of the conference was a session devoted to statements from three different angles of opinion on the subject of "Modern Phases of Theology". The three interpretations were supposed to represent the liberals, the evangelicals, and the fundamentalists respectively. They were presented by Mr. Horace Bridges, leader of the Chicago Ethical Society, Professor Herbert L. Willett, of the University of Chicago, and Rev. Paul Riley Allen, president of the Fundamentalist Association.

It was a somewhat audacious plan which was thus projected by the program committee. It betokened a genuine interest in the general theme on the part of the leaders of the conference, and entire willingness to listen to the various statements by men not of their own number, and presumably of convictions differing widely from their own. At all events, a cordial and even eager hearing was given the three interpretations, and the utmost courtesy was manifested toward the discussion.

Mr. Bridges, a forceful and incisive speaker, disclaimed all interest in theological formulas as such, and indeed questioned how it is possible to speak definitively of modern theological opinions, since they are of such various and contradictory character. He was inclined to the opinion that the only assured basis for an efficient social order is an ethic which is strictly scientific, accepting only the

attested facts of experience, and avoiding all metaphysical speculations. In this last category he would place theological definitions. He affirmed in the most positive manner the trust-worthiness of the great scientific formulas, such as evolution, and insisted that in contrast the explanation offered by the Bible regarding the origin and structure of the world, and other scientific matters, must be regarded as myth and nothing more. He would esteem the great moral leaders as worthy of reverence and attention, but as in no sense final authorities on either morals or religion.

Professor Willett wondered whether it was possible to classify men as belonging necessarily to any one of the three groups described in the program. In fact, there were senses in which any man might be at once a liberal holder of evangelical truth, and a believer in the real fundamentals of the Christian faith. Speaking more particularly for the evangelical section of Protestantism, he stated that the modern phase of thought was open-minded toward both science and biblical criticism, intent upon securing the guidance of specialists in these disciplines, and refusing to believe that the Bible claims authority as a text book on scientific or historical matters. It is rather the record of the most conspicuous chapters in the history of the development of ethics and religion, and its influence on individual and national life entitles it to be regarded as in a unique sense authoritative for faith and behavior.

He pointed out the fact that evangelical Christians have certain deep convictions, in virtue of which alone they are entitled to be called Christians at all. Among these are belief in God, as known through the experience and testimony of the prophetic spirits of the past, the saints of all the years, and most of all, our Lord himself, who is worthy of being regarded as the greatest expert of history upon this theme. The person of Jesus is central in evangelical Christianity, because it is his interpretation of the basic facts of religion which is accepted as valid. Speculations regarding his nature give place to loyalty to his ideals and enthusiasm for his program. We are not as ready to venture upon definitions as were the men of earlier centuries, but we are more than ever convinced of the practicability of his plan for human society.

The history of the church discloses many failures and limitations, chief of which are its denominational divisions and its pride in institutions, statistics, movements and spasms of fervor. But in spite of these blemishes it is the most remarkable of institutions; it has for twenty centuries been the leader of civilization; it is devoted to social idealism, to the remaking of human character and institutions in conformity with the divine ideal. Basic also in evangelical teaching is the belief in the holy life, the conquest of sin, the experience of fellowship with Jesus Christ, who alone of all the spiritual leaders of the race has vindicated for himself the place of Teacher, Master, Saviour. To this must be added also the conviction that life that is set to moral ends and spiritual realities endures in this and every other world.

These are not speculations, guesses, hopes. They are as vindicable in the test of human experience as are the facts of biology or chemistry. They are the real fundamentals of Christian faith. Some things are called funda-

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mentals which are only superficial, and even trivial, and if it were supposed that God were really concerned about them—miracles, dogmas, ordinances, institutions—he would suffer the assessment of a superficial, trivial God. But these greater things are essential, the basic truths of an evangelical faith.

Mr. Allen said that for twenty years as a Congregational minister he counted himself a liberal, when in reality he was a Unitarian and had not the honesty to leave the church and go where he belonged. He had come through a searching personal experience to the fundamentalist position. He and those of his group believe implicitly in the things that had been characterized as superficial—the verbal, literal inspiration of the Bible, the virgin birth of Jesus, the substitutionary theory of the blood atonement of Christ, the physical resurrection of the Lord and of all believers and the immediate, personal, visible return of Jesus to the world. He found that these things were taught unmistakably in the Bible, and he must either accept them or regard the Bible as a lie. As for evolution, he considered it an unproved and unprovable theory, unnecessary as an explanation of the facts of nature, and discreditable alike to man and God.

The three statements were received with deep interest on the part of the audience, and the opinion was freely expressed that such discussions were of great value as disclosing the strength and the weakness of some, at least, of the current phases of religious teaching.

## The Church, the Preacher, and the Message

FACING eastward, and looking into Central Park, stands the Church of the Divine Paternity in New York City. It is the place of worship of the Fourth Universalist Society, which was organized in 1838, and in 1913 celebrated its seventy-fifth anniversary. Among the eminent preachers who have ministered to this church are Dr. E. H. Chapin, whose pastorate continued for thirty-three years, and Dr. Charles H. Eaton, who was its leader for twenty-two years. Hardly less notable was the ministry of Dr. Frank Oliver Hall, which lasted for seventeen years.

The church building is a beautiful stone structure, gothic in its lines, its chief feature being a tall, four-spired campanile, that is flanked on two of its adjacent sides by the nave and the half transept, which augments without essentially changing the form of the auditorium within. The marble treatment of the interior, with pillars, side walls and chancel of the same material, gives a feeling of solidity and richness, while it increases the light values of the great stained glass windows in the two laterally joined gable fronts. At the rear of the elevated chancel platform is the communion table, of colored marbles and glass mosaic, containing the emblems of the twelve apostles. The organ space on the left, and a similar area on the right outline the pulpit platform, to which there is an ascent of marble steps, the pulpit itself being an exquisitely carved

oak desk, surmounted by a sounding board that serves as a canopy. Near by is a handsome brass candelabrum, seven branched, and with marble standard.

Most of these objects are memorial gifts to the church, and the windows, including the lovely chancel portrayal of Christ and the evangelists, are all donations from devoted members of the parish, and bear scriptural meanings. In addition there are fine memorial tablets and bas-reliefs in honor of former pastors of the church. Perhaps the most impressive single feature of this beautiful and churchly interior is the lovely mosaic of Christ and the disciples, which is set into the great stone wall of the church just below the chancel window, and is constructed of old mother-of-pearl and gold, in a gothic frame which harmonizes the architectural details of the church. In this scene Jesus and his friends are grouped about a table, as in the Last Supper; but the moment chosen by the artist is that of the washing of Peter's feet by the Master.

It is only gradually that one notes these various details of the place. Attention is first of all attracted to the quiet dignity and the air of reverence that pervaded the church on the occasion of a recent visit. The large congregation took its place with the least possible confusion, and from the moment the service began there was almost complete silence, save during the hymns and the responsive reading. The congregation uses the "Hymns of the United Church," and the music, both congregational and that rendered by the choir, was inspiring.

The pastor of the Church of the Divine Paternity is Joseph Fort Newton. One always has in mind a picture of a preacher of whom one has heard for years, but never seen. In the present instance that picture, constructed through years of casual report of the ministries at Cedar Rapids and the City Temple in London, and the reading of his books and sermons, need not be acknowledged. It was wholly wrong. The man who took his place in the pulpit was a young man, with black hair, clear-cut and somewhat solidly set features, not above the average height, and yet tall enough to appear the master of the assembly. He uses few gestures, and these mostly with one hand. He looks straight at you, as if you were the only person present, and yet appears to have the gift of observing each one of his listeners in the same intent way. And at times he closes his eyes for a moment in a characteristic mannerism. But the most fascinating feature of Dr. Newton's preaching is his voice. It is rich and full and musical, yet quiet with the suggestion of great reserves of thought and feeling ready for expression when needed. There is a singular attractiveness about his utterance. There is no provincial accent, as of any group or locality. He does not slur or slight any of the good, wholesome sounds of the language. But withal there is a rich and musical quality about his speech which gives you to understand that he loves our Anglo-Saxon tongue; and that love shows itself in a certain caressing and lingering touch which he gives to words that are worthy of affection. And the congregation responded to this fine appeal of spoken word. I have remarked the quietness of the service. During the reading of scripture, the prayers and portions of the sermon it was a silence that became intense, profound. One

did not wish to lose a word that was being spoken.

The pastoral prayer was brief, but of one texture with the sermon. It was the outgrowth of the theme of the day, the necessity of finding a place of calm and of strength in the midst of our noisy and nervous modern life. It was a prayer for all sorts and conditions of men. The walls of the church seemed to melt away into infinite distances, and for the moment the preacher made himself the shepherd of all souls who are distraught and overborne.

The text was the invitation of Jesus to fellowship with himself, the unforgettable words of the Great Summons. As the preacher read those infinitely tender sentences, especially the line, "For I am meek and lowly of heart," one inevitably lifted his eyes to that enthralling scene in mosaic at the back of the chancel, where Jesus, kneeling and girt about with a towel, was washing Simon Peter's feet. It was as if the sermon were deliberately set to the high theme of that disclosure of the Saviour's sacrificial and yet serene life.

And the sermon was the expanding of the single idea suggested by the word of the Lord, that life may be lived under pressure, and yet be rich and free. It was not a written discourse, or if there was a manuscript it was not employed. And yet as I read over the pages that Dr. Newton later gave me as the substance of what he said, whole paragraphs come back to me in the musical tones and with the haunting charm of his presentation. There were passages in the sermon which the transcript does not include, like his telling reference to the Frankenstein monster of industry, which man has created but cannot control, or the feeling allusion to Miss Maude Royden, for a time associated with him in the ministry at the City Temple. There were stimulating hints of literary friendships and experiences, as when he spoke of his personal debt to Emerson. And throughout the sermon one felt the atmosphere of rich intellectual association, and friendship with the great souls of the world of letters.

But the supreme impression of the hour was that of the incomparable necessity of acquaintance with the Master and his way of living. He alone of all who have passed this way knew how to live so as not to be absorbed, as are most men, in the devices for making a living. All that divine passion for self-realization, and for the acceptance of his plan by other men was made clear. The simplicity and the success of Jesus' way were dwelt upon with persuasive earnestness. Here at last the preacher came to himself in the full tide of his earnest plea for the present and personal realization of the ideals of the Master in modern life. With lifted voice and quick and nervous gesture he made us understand that the invitation of Jesus to our modern world has the compulsion not of outward authority but of spiritual leadership and saviorhood, and that the program of Jesus, when tested by the severest experiences, works, and is the only program that will meet the emergency. The words of Palmer's fine hymn, "Lord for tomorrow and its needs," seemed a fitting conclusion to this moving and urgent message, particularly the line, "Let me be faithful to thy grace, dear Lord, today."

It was a particular satisfaction to one worshipper there that morning that at the close of the regular service the

Lord's Supper was observed. And the words of ministrations and of prayer connected with this impressive ordinance were as searching and uplifting as those that constituted the body of the day's discourse. Joseph Fort Newton is not only a great preacher, but a true shepherd of souls.

H. L. W.

## The Galoshes

### A Parable of Safed the Sage

THE daughter of the daughter of Keturah received from her mother the gift of a pair of Galoshes. And she drew them on, but she buckled them not. And her mother, even the daughter of Keturah, spake unto her, saying, Buckle them up, my dear, and so shalt thou keep out the cold.

But the daughter of the daughter of Keturah answered and said, All the Big Girls wear them so that they Flap, and I desire that mine shall Flap, also.

And her mother said, Thou art only a Very Little Girl, and besides, it is a Silly Custom.

And the daughter of the daughter of Keturah answered, saying, When thou wast a Very Little Girl, didst thou not desire to do as the Big Girls did? And if their Galoshes flapped not, then had they some other custom just as silly, and I doubt not my mother did as the Big Girls did.

And her mother was silent. For indeed there is no very good answer which can ever be made to that speech. And while I was considering these Follies of the Feminine Mind, behold, I took my little grandson unto the Barber Shop. And he spake up unto the Barber, saying, Cut it with a Pompadour, for thus do the Swell Guys have theirs cut, and I desire to be a Regular Fellow.

And he said this although he and I had often sung together a song wherein my method of having mine hair cut had been accepted as his model, namely a song about a man named Mr. Zip, with his hair cut just as short as mine. But he had discovered other models in hair-cuts beside that of his grandfather.

But I am not hopeless about the younger generation in its desire to follow the fashions set by those who are leaders of the Styles. I am a little more determined that I shall be among the Leaders, when it cometh to the guidance of mine own young folk.

For I have discovered many evidences that this world was made by a Good God; and one of the chief of these evidences is this, that no man is permitted to grow too tall to reach down and take hold of the hand of a little child.

### Footholds

I CLIMB upon my doubts  
To high belief,  
And ever as I climb  
Each worn belief  
Becomes a foothold nearer  
Things that are.

EVA E. WARNER.

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# Evolution and Its Explanations

By John M. Coulter

THERE has developed recently so much misunderstanding as to the views of scientific men in reference to organic evolution that some explanation seems necessary. The misunderstanding has arisen from ignorance of the subject, from misinterpretation of the statements of scientific men, and from what may be called a mediaeval attitude of mind. It has been a shock to educators to realize that there still remains such a mass of untrained minds that can be imposed upon by eloquent ignorance. A very simple statement of the situation, by one who is by profession both a scientist and a Christian, may be of some service.

As an illustration of the misinterpretation of the attitude of scientific men, reference may be made to the address given by Professor William Bateson at the Toronto meeting of the American Association for the Advancement of Science. Professor Bateson has been quoted extensively as an illustration of a distinguished biologist who has given up his belief in the theory of organic evolution. No statement in his address can justify such a claim. The burden of his argument was that with our increasing knowledge of the complexity of the subject, our present explanations of the origin of species are inadequate. The more we know, the more we realize what remains to be known. Each discovery opens up a new perspective for exploration. To quote Professor Bateson as denying the fact of evolution is to disregard the following statement from the same address:

Let us proclaim in precise and unmistakable language that our faith in evolution is unshaken. Every available line of argument converges on this inevitable conclusion. The obscurantist has nothing to suggest which is worth a moment's attention. The difficulties which weigh upon the professional biologist need not trouble the layman. Our doubts are not as to the reality of truth or evolution, but as to the origin of species, a technical problem.

However much biologists may disagree with Professor Bateson as to the credibility of the proposed explanations of evolution, there is no disagreement as to the fact of evolution.

## DARWINISM AND EVOLUTION

It would be of interest to consider the revelations made in recent years by physics and chemistry as to the constitution of matter, and the natural laws that have brought about such stupendous results as solar systems, earth structure, etc. This kind of evolution, working through an extent of time and space almost impossible to realize, does not seem to have aroused any antagonism. It was in connection with organic evolution that the theological mind became sensitive, because it involves the origin of man. It seems reasonable, however, to infer that if inorganic evolution is simply the method by which God moulds matter, organic evolution could be regarded as the method by which God develops organisms. In other words, it is all the result of the activities of that all-pervading energy which we have learned to call God. There is no religious

difference between creation by law and creation by direct command if back of it all the creator is recognized.

One of the curious facts in reference to the current discussion of evolution, which shows great lack of information, is the confusion of evolution with Darwinism. Darwin's explanation of the fact of evolution is simply one of a number of explanations, most of which have been proposed since Darwin's time. As men began to study plants and animals more intensively, not only in their present display, but also in the geological records, the fact of evolution became so obvious that scientific men began to consider possible explanations. In Darwin's time, the method of studying evolution was by observation and inference, observing as many facts as possible, and then drawing conclusions. Darwin carried this method to the limit of its possibilities, traveling around the world to multiply observations, and spending a score of years in putting the facts together. The publication of his conclusions came at a psychological moment and attracted an attention that was wholly a surprise to him. It is this fact that has made his explanation so famous that many think that Darwinism and evolution are synonymous.

## THE FIELD OF GENETICS

It was not until the present century, however, that a new method of studying evolution was developed. The method of observation and inference does not result in a demonstration, and the next step, therefore, was to develop the technique of demonstration. This was done by cultivating plants and animals under rigid control, and observing them in the very act of producing new species. It is safe to say, therefore, that the production of one species by another has been demonstrated repeatedly, so that there is no question about the fact. This experimental work, which succeeded the method of observation and inference, has opened up the great field of heredity, which is not only vast in extent, but also extremely complex. When a species ordinarily begets its own kind, according to well defined laws of inheritance, what are the very occasional conditions that make it beget another species?

At the present time attention is being focused upon the experimental study of inheritance, the field of genetics, which may be rightly called also the experimental study of evolution. This newly developed field of genetics, with its increasing complexities, has taught us that evolution is a very intricate process, and that some of the earlier explanations, like that of Darwin for example, deal only with the more superficial phenomena. They are true as far as they go, but they do not get at the fundamentals. To say that evolution is discredited because Darwin's explanation does not explain the whole situation, would be like discrediting the rotation of the earth because some one explanation is not satisfactory. It was in recognition of this modern genetical attack upon the problems of evolution, with its multiplying complications, that Bateson spoke of evolution as he did, as a problem not yet solved. Of course any explanation of evolution must take into account

the machinery of heredity, and we are finding that machinery not only complicated, but also subject to shifts.

Naturally, this intensive study of evolution through experimental work in inheritance, has somewhat restricted the presentation of evolution. When the only method was inference from observed facts, there was no limit to inference, and it could be made to include the whole plant and animal kingdoms. Now, however, the experimental method limits us to a few generations, and the wide-ranging inferences are left to the unscientific who are not particular about the facts.

One of the prominent explanations of evolution, announced about forty years ago, deserves more attention in popular discussion than it ever receives. It is not claimed to be an explanation of all evolutionary changes, but applies to situations which Darwin's natural selection and DeVries' mutation do not explain. It has come to be known as "orthogenesis," which means that each species is compelled by some internal cause, something in its constitution, to develop gradually into new forms independent of environment or of any struggle for existence. Like a train upon a track, there is progress in a given direction. The probability of orthogenesis becomes impressive when one turns from closely related species, and considers how great groups have arisen from one another. For example, the group of plants to which the pines belong have left a continuous record from the Coal Measures to the present time. Through all this stretch of history, in spite of all imaginable changes in external conditions, certain structures have changed steadily in one direction. These steady changes have carried forward the group as a whole. Species that have originated through natural selection or mutation have been likened to the individual waves that appear on the surface of a choppy sea; if so, the deep-seated changes brought about by orthogenesis, and which history makes so evident, may be likened to the great oceanic currents, whose movement and direction proceed with no relation to the choppy surface. There is a sweep and grandeur in this fact of steady progress that appeals to the Christian, for it is suggestive of a divine plan of progress, from one great group to another, comparable to the method observed in the progress of the physical universe.

#### THE SCIENTIFIC ATTITUDE

I wish to call attention to the attitude of mind which the study of science has developed, and which is in direct contrast to the attitude of those who are now attacking some of its conclusions, and which will explain why scientific men seem now and then to contradict certain earlier conclusions of science.

1. It is a spirit of inquiry. In our experience we encounter a vast body of established belief in reference to all important subjects, such as society, government, education, religion, etc. Nothing seems more evident than that all this established belief we encounter belongs to two categories: (1) the priceless result of generations of experience, and (2) heirloom rubbish. Toward this whole body of established belief the scientific attitude of mind is one of unprejudiced inquiry. It is not the spirit of iconoclasm, as some would believe; but an examination of the

foundations of belief. The spirit which resents inquiry into any belief, however cherished, is the narrow spirit of dogmatism, and is as far removed from the true scientific attitude as the shallow-minded rejection of all established beliefs. The childhood of the race accumulated much which its manhood is compelled to lay aside, and the world needs a thorough going over of its stock in trade.

It must be evident that this spirit is diametrically opposed to intolerance, and that it can find no common ground with those who confidently affirm that the present organization of society is as good as it can be; that the mission of religion is to conserve the past rather than to grow into the future. This is not the spirit of unrest, or discomfort, but the evidence of a mind whose every avenue is open to the approach of truth from every direction. Like the tree, it is rooted and grounded in all the eternal truth that the past has revealed, but is stretching out its branches and ever-renewed foliage to the air and sunshine, and taking into its life the forces of today.

#### EFFECT AND CAUSE

2. The scientific spirit demands a real connection between an effect and a claimed cause. It is in the laboratory that one first really appreciates how many factors must be taken into the count in considering any result, and what an element of uncertainty an unknown factor introduces. Even when the factors are well in hand, and we can combine them with reasonable certainty that the result will appear, we may be entirely wrong in our conclusion as to what in the combination has produced the result.

For example, we have been changing the forms of certain plants at will by supplying in their nutrition varying combinations of certain substances. By manipulating the proportions of these substances we produce the expected result. It was perhaps natural to conclude that the chemical nature of these particular substances produces the result, and our prescription narrowed down to certain substances. Now, however, it is discovered that the results are not due to the chemical nature of these substances, but to a particular physical condition which is developed by their combination, a condition which may be developed by the combination of other substances as well; so that our prescription is much enlarged. In this operation we are thus freed from slavery to particular substances, and must look only to the development of a particular condition.

It seems to me that there is a broad application here. For example, in religion we are in danger of formulating some specific line of conduct as essential to the result, and of condemning those who do not adhere to it. That there may be many lines of approach to a given result, if that result be a general condition, is a hard lesson for mankind to learn.

The prevailing belief among the untrained is that any result may be explained by some single factor operating as a cause. They seem to have no conception of the fact that the cause of every result is made up of a combination of interesting factors, often in numbers and combinations that are absolutely bewildering to contemplate. The habit of considering only one factor, when perhaps scores are involved, indicates a very primitive and untrained condition

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of mind. This is where political demagoguery gets in its most unrighteous work, and preys upon the gullibility of the untrained; and is the soil in which the noxious weeds of destructive socialism, charlatanism, and religious cant flourish. It is to such blindness that scientific training is bringing a little glimmer of light, and when the world one day really opens its eyes, the old things will have passed away.

#### CLOSE TO THE FACTS

3. The scientific spirit keeps one close to the facts. There seems to be abroad a notion that one may start with a single, well-attested fact, and by some logical machinery construct an elaborate system and reach an authentic conclusion; much as the world has imagined for more than a century that Cuvier could do if a single bone were furnished him. The result is bad, even though the facts have an unclouded title; but it too often happens that great superstructures have been reared upon a fact which is claimed rather than demonstrated.

We are not called upon to construct a theory of the universe upon every well-attested fact, and the sooner this is learned the more time will be saved and the more functional will the observing powers remain. Facts are like stepping-stones—so long as one can get a reasonably close series of them, he can make progress in a given direction;

but when he steps beyond them he flounders. As one travels away from a fact, its significance in any conclusion becomes more and more attenuated, until presently the vanishing point is reached, like the rays of light from a candle. A fact is really influential only in its own immediate vicinity; but the whole structure of many a system lies in the region beyond the vanishing point. Science teaches that it is dangerous to stray away very far from the facts, and that the farther one strays away the more dangerous it becomes, and almost inevitably leads to self-deception.

To summarize the application of this analysis of the scientific spirit to the problem of evolution, it becomes evident that biologists are continually trying to test earlier conclusions by the multiplying facts; that they are almost daily discovering factors which complicate the situation; and that they must learn the influence of factors by experimentation. As a result, the problem of evolution has been discovered to be very complex, not to be explained so simply as had been supposed, and therefore is still "in the melting pot," as a distinguished scientist has remarked. All of this means, however, that although this difficult problem has been solved in some of its details, it is still recognized by every biological investigator as a real problem to be solved. It is not the fact of evolution that is being tested, but the explanations of evolution.

## Little Biographies of Lustrous Americans

By Joseph Ernest McAfee

### I

HE COMES of a Virginia family which has stamped its name upon the geography of that state in the designation of a town and other political marks. He has been a cotton farmer all his days, as his father and his grandfather were before him. He has reared a large family, including three strapping boys. He has never owned a foot of land. He has resided and produced cotton in four states of the Union, all, of course, in the south. Once or twice he has thrown up his hands in despair and has turned to day labor, but back he goes to cotton when his despair has been glutted. Always a tenant. Always on the move. Always at least one season behind, his little all mortgaged to live while he works for his next crop. His last crop he deserted and left to his landlord without plucking a boll. He is now in overalls. He has no other clothes. The last suit he was able to buy was a special concession to fleeting prosperity when he went on a visit to a former home and certain relatives.

He reads. He thinks. He is approaching fifty. He has been married twenty-five years. His face is now turned to Colorado, where, at a point seventy-five miles from the nearest railroad, a former acquaintance informs

him there remains some land still to be homesteaded. It is his last fling, and he hopes before he drops into the grave to insure to the oncoming boys what he has yearned for all his life and has never won, a bit of land which he can call his own. The charm of Colorado is that he can find this land, and that he can get away from cotton! It has cursed his life, and the cotton buyer is the nemesis of his existence. He traces the fibre from his field through nine middlemen's hands before it reaches the spinner. Whether this route lies through his imagination or is rutted deep in our economic system is all one in its effect upon his soul.

He calmly expects the United States to go the way of Russia. He is entirely hopeless of both of the old political parties. He is not a member of any other political group. He never has been. He is not the victim of an agitator. He knows nothing of the professional radical. He is not a radical. He is the victim of despair. He is not bitter. He is only hopeless. He voted for Harding. He has always stood by one or the other of the old parties. He is not joining the Farmer-Labor party. He is not joining anything. He is a tenant cotton farmer. His name is legion, though this particular individual has a

name of his own, an eminent American name, and he is a veritable human being, dressed in worn and patched blue denim, with a week's growth of beard on his face, a lantern jaw and a look in his eye. The legion came trooping after him, each with his own name, but making footprints so like that they all look one. It is the trail of the tenant cotton farmer. Where that trail leads to, statesman, churchman, sociologist, publicist, financier, educator, common citizen, one and all take note!

## II

HE IS a lawyer. They call him "Judge,"—in a region where every teacher is "Professor" and every minister "Doctor." He reads. He has been a reader all his life. He may have followed a conventional high school course in his youth, but his university training has come out of books of his own choosing. As private libraries go in his section of the country, he has a large and choice collection of books. What he has found good for himself he believes good for his children. He aspires to have them readers, and has patiently, wisely, resourcefully planned to that purpose. His fourteen-year-old son has already read more books than has the father, a different kind of book, but more of them. The judge early selected small volumes for the boy, very small, indeed, and simple enough for the childish comprehension, yet serious enough to cultivate in the youngster the book sense. After the first every succeeding step has followed as naturally as walking and talking. The other two children are coming on as devoted and intelligent readers.

The contagion has spread to the town. The first small circle of companion readers has become forty or fifty, and membership in the reading circle has become a prize much sought by the youngsters of the neighborhood. For the most part library facilities are still confined to the judge's private collection, though neighbors are now offering their books. There is no public library in the town. On a Sunday afternoon a dozen or twenty youngsters may be found sprawled on their stomachs on the judge's study floor. The school superintendent states that the pupils from this reading circle are from one to three grades in advance of their companions of the same age. One harum-scarum, natural-born boy, reckless and impossible to hold down to his task, has become a star pupil in the school, the pride of his father's heart, and the same genuine boy as before. A widow's son who was causing her the gravest anxiety by his inveterate dawdling down-town and running the streets with common loafers, is now fondly chased out of the house, away from his books, at such intervals as will insure an essential stint of outdoor play. One boy has read the most of Dickens. Another has covered Lord's set of Beacon Lights. The judge smiles and looks on. That is about all he has to do. He started the ball rolling in the right direction, and occasionally gives it a new turn when it seems to be veering from a normal and proper course. Otherwise the business runs itself. The circle operates its own simple machinery for the care of the books which may be loaned from the judge's and other collections.

His pastor rubs his hands and urges the judge to in-

troduce a formal course of biblical instruction. But the judge, good man and member of the church though he is, does not warm to the proposal. He is warm for any and all lines of reading which will make these youngsters self-directing and resourceful and conscientious citizens. But he does not "preach" nor "teach" nor boss, nor do anything but guide natural and healthy inclinations. The neighbors say he is doing the greatest thing that has been done for the town. The judge continues to smile, conscious that he has not strained a muscle nor wilted a collar "doing" anything. He has simply taken the obvious next steps in pursuance of an unfolding and wholesome purpose of good will.

## III

HE IS a country banker. Which is to say that he is not an angel with wings. Our financial system was devised in Rhode Island and New Jersey, not in heaven. It was not primarily designed to plume cherubim for their flight. Furthermore, he sometimes swears. That is, the form of words in which he expresses the generosity of his nature is frequently used by the profane to express less worthy sentiments. It is laid up against him by some that he is not a church member. This intelligence is only subconsciously retained even by the orthodox when projects are afoot which call for his support and discriminating counsel. He is public spirited; orthodox and unorthodox know that full well, and presume upon it always. He has been looking out for the human side of things for these many years.

He has turned his bank into a kind of social service laboratory. Young fellows have been carefully selected for clerkships, partly to get the work of accounting done among the ledgers, and, for the rest, to start those same youngsters on an honorable and useful career. As many as six of these are now bank presidents, or cashiers, or at the head of important commercial enterprises, in other towns. One of his fads is sending students to colleges and universities. He calls them in off the street or the school play ground, hands them the money and tells them to run along to higher schools and bigger service. Of course he expects them to pay the money back, and they have done so, every one of them. He has never lost a dollar on these investments. He does not grow rich off the interest charges on these loans, for he exacts none, but the principal is always safe, and other returns compensate him for the money lay-out.

He climbed into a shoe-shine chair in the humble local barber shop one day, and was served by a twelve-year old boy, whom he recognized as the son of a ne'er-do-well of the town, whose note would not have been accepted in exchange for ten dollars anywhere. The boy gave evidence of at least a mixed progeniture; he was not all his father's son. After a few more shines the banker had the boy in his bank at janitor work. He later surprised the youngster one day by proposing to set him up in business, a very humble business, but sufficiently ambitious and resourceful for a youth in his first teens. The war came on, and the youngster flew high—literally. He became one of the American aces over the fields of France,

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and has since been contriver and accomplisher of several of the most ambitious programs by which the government has been seeking to advance the science of aviation.

Our banker hates booze. The boozier gets short shrift at his money counters. A farmer, with a reputation for good pay, applied for a loan of fifty dollars. Not a penny could he get. Well then, the "other bank" would get all his business, and off to the other bank he posted in high dudgeon. Within a few days, after cooling off, back he came to learn why. Our banker reported that he had observed him boozing of late, and assured him that he did not propose to be holding the notes of a man who was as sure to land in the gutter as was he. The reformation was prompt and effectual, and the farmer's business in increasing volume came back to our banker's establishment. In eight or ten notorious cases the financial cure of booz-

ing has been thus applied to advantage in the community.

So effectual is the process recognized that one farmer, strong-willed, yet feeling the need of a bracer, entered into a written contract with our banker that if he touched liquor for twelve months the latter was to collect by process of law the sum of two hundred and fifty dollars. As the farmer rose from signing he was greeted with effective assurance, punctuated by the picturesque language by which our banker has often shocked the pious, that the contract would be prosecuted to the limit. The scheme worked. The two-fifty was not collected. Money has more uses than buying poker chips and European aristocratic husbands for bankers' daughters. The best social service in the world comes of vocational dedication to human purposes. Bankers do not need to quit being bankers when they turn lovers of their kind.

## Living Under Pressure

By Joseph Fort Newton

*"Come unto me, all ye that labor and are heavy laden, and I will give you rest. Take my yoke upon you, and learn of me; for I am meek and lowly of heart; and ye shall find rest unto your souls. For my yoke is easy, and my burden is light." Matt. 11:28-30.*

### Prayer Before the Sermon

Eternal Father, thou art our life and its rich reward; thou art the inspiration of our prayer and its answer; and we invoke thy blessing as we unite our hearts in the mystery and joy of worship. From a hurried, worried life, busy about many things, we gather in this place of beauty, seeking a central peace in the midst of endless agitation. Make this hour sacramental in its fellowship and revelation, that we may go to the tasks of the morrow renewed by an inward sustaining, and so help to realize thy kingdom among men.

Deliver us from the tyranny of things, and attune our ears to hear the voice of gentle stillness in the storm and clutter of events. Teach us how to pray, how to love, how to live, that we may not miss through idle indulgence or futile foreboding the daily discipline of a noisy world, and the revelation of thyself in its affairs. We are not sufficient unto ourselves; our wisdom is not wise, our strength is not strong. We pray for power, for courage, for clear vision and a skillful hand, that we may serve thee with the wisdom of love.

Humbly we remember in our common prayer all burdened souls, all who are baffled by difficulty, those in the bitterness of bereavement, and those who have followed false values. By thy sufficient grace make us masters of perplexity, vicissitude, and temptation, rich in faith and sympathy. May we be of those who, knowing thy word, do it, following him who in the shortest time wrought the greatest work; in whose name we pray. Amen.

NO words in the Bible—no words ever uttered anywhere—touch so softly and surely the deep, haunting need of the human heart. A great English editor called them "the most satisfying words that have ever been uttered by human lips," alike for their melody and for their exquisite and healing sympathy. St. Augustine said that in Plato and Cicero he had found many an acute saying, and much to stimulate and enlighten; but nowhere had

he found such words as these. No, we do not associate such words with Plato or Cicero—noble and wise as those teachers were—nor with anyone else save him who uttered them. No one else has ever spoken to humanity in that manner; no one can do it. Still less could anyone else fulfill them, as he has done in every age to all who have learned his way, his truth, and his life. His words touch us like great music, and we use them as we use music, losing ourselves in their very sweetness, not caring to analyze their power or to define the spell which they cast over our anxious, hurrying days.

As we listen to his invitation, we feel that here, at last, is one who knows what is wrong with us, what we are groping after blindly, and how we may find it. The aspect of our human life which struck the Master as he watched it, was its restless weariness, and it appealed to his inexhaustible compassion. He saw men and women going to and fro, at labor and at leisure—poor men, rich men, learned men, untaught men—wretched and heavy laden, bearing mountainous burdens of fear and foreboding, huge invisible loads of regret and care and sin. He saw it in their faces, he read it in their acts, and his pity went out like a tide to a troubled, tormented humanity. Lord Bacon said that "the more noble a soul is, the more objects of compassion it hath;" hence the words of Jesus, so healing in their beauty, falling upon our hearts like the tones of evening bells, evoking one knows not what memories and meditations. They might have been spoken yesterday, or this morning, so true are they to the poignant need of our anxious time, when so many broken voices murmur through the world.

Human life in its modern phase is every day under terrific and increasing pressure, both from without and from

This sermon was preached in the Church of the Divine Paternity, New York, May 7, 1922. See editorial in this issue.

within, and nowhere more so than in our great cities. As our social order becomes more intricate and involved, it seems to gather weight and speed, until it often seems like a monster we have created but cannot control. It was hoped that with the advent of a day when one machine did the work of fifty men, the burden would be lightened. Instead, it has increased, and the man behind the machine is more anxious than ever—he must either master his machine or be crushed by it. Everywhere the tension tightens, alike for those bound to the wheel of toil and those who bow down to the great god Mammon. In every trade, business and profession men have to go at a killing pace to do what is expected of them. Life is tense, and the question is not so much how to succeed, as how to succeed and keep the soul alive. No wonder the meaning of life is blurred in the scramble for the means of living, and the still small voice is drowned in the pell mell medley of clattering events. The world war added new burdens of bereavement, of desolating disillusionment, of staggering debt and dismay. Men have lived a generation in ten years, and it is not strange that they are smitten with spiritual lassitude, as well as physical fatigue.

Literature reflects our hurried, burdened days, giving us bits, fragments, glimpses of life, rather than a vision of the whole; observations not interpretations—a photograph, not a painting. Nothing is thought through, no problem is solved. If writers are feverish, readers are too often like the farmer in "The Lost Manuscript," by Freytag, whose thoughts took living shapes as infinitesimal fairies swarming about his head—like gold and silver coins, grains of wheat and corn, horses, cows and pigs, and tiny banks and barns, hiding the flowers, the landscape, the sunset. When he sat down to read they settled upon the page like a hive of bees, and only allowed him to read the market report and the prices of cows and pigs. What a world of truth and beauty is shut out by our rush and hurry, hiding the hills whence cometh our strength. The art of meditation, so rich and fruitful in other days—like the art of letter-writing—is well nigh lost, for lack of time to practice it. Even the man of the pulpit, harried by so many duties and demands, finds his vision blurred by the clouds of daily dust from which it is hard to escape.

#### PRESSURE FROM WITHIN

Surely the pressure from without will be lightened in time by a wiser ordering of things, but from the inward pressure there is no hope of release. Inevitably, as man becomes more sympathetic, the vast misfortunes round about him—and those afar off, brought near by the drawing together of the world—weigh more heavily upon his heart. The keener his sensibilities, the more impossible he finds it to be happy while others are miserable. It is not a nemesis to destroy his peace; it is the pressure within him of the spirit of God. The new sense of human solidarity, evoking more vivid social sympathies, is a revelation of God to our age, showing our partnership with the divine Burden-Bearer who shares our mortal tragedy. My lovely colleague at the City Temple, on her recent visit, seemed so troubled, so depressed, if not hopeless at least helpless, in face of the riot of selfishness in the world—her

rippling laughter hushed. Our earth is out of orbit, floundering in a welter of snarling greed and snapping envy, and the noblest minds feel most keenly the weight of its woe. Nor will this pressure be lifted until our weary and heavy laden humanity finds its peace in the kingdom of God on earth.

Every day the demands upon us of unfulfilled moral and social obligations multiply, as the world is jammed together and is learning to live together—not without friction, rancor, and tragedy. There was a time when a man could be a good citizen without much difficulty or worry. All that was required of him was that he pay his debts, respect the law, and do his work according to his lights. But today a new set of lights has been suddenly turned on, revealing more duties than he ever dreamed of before. Not many of us dare look a Christian sociologist in the face. After listening to a few lectures, a man who thought himself a God-fearing Christian feels like an enemy of society, so many are the causes soliciting his sympathy and aid. Crothers tells, in a charming essay, of a minister named Bagster, who, hearing the call of the modern conscience, tried to answer it. He grasped the live issues of the day, but, alas, they were live wires and he could not let go, and the result was that he found himself "in the hands of a receiver," all gone to pieces and laid up for repairs. His song of joys became a song of obligations, and his music went off key.

#### HOW TO ATTAIN PEACE

Since we cannot escape the pressure of life—certainly not the pressure from within, lest we quench the Holy Spirit—our real question is how to meet it, how to bear it, how to win from it what it has to give? How can we carry our load and not be crushed by it? How can we live in a troubled world with quietness and confidence, helping forward the cause of God? How can we win and keep a deep, tender, triumphant life of the spirit in this vast mass of scrambled humanity we call New York city? One thing at least is true: so long as the fret and jar of busy days does not get into the soul of a man, he is safe. So long as he can keep an inward stillness and poise—what the old mystics called "peace at the center"—it does not matter how many things throng and crowd upon him. When, for any cause, that inner quiet gives way and the din and hurry and litter of the world invade his soul, he goes to pieces and sinks, or else becomes crass of mind and hard of heart. Hence my wish to today to urge upon you, with all possible emphasis, the duty and necessity of more attention to the inner life, both intellectual and spiritual, offering hints which experience has taught me are helpful and wise.

First, as to the life of the intellect. Gorky, in his autobiography, tells how he was kicked into the world and grew up amid conditions the most depressing and debasing—drinking, thieving, and cruelty. He saw that people were vicious not from ill-nature, nor even from poverty, but because life was dreary and meaningless—so stupid and hideous that they sought escape from its monotony in malicious diversions. From the brutality of his environment he was saved by poetry and art, which gave him a

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taste, a standard by which to judge the life round about him. While not hindering him from seeing reality, such as it was, nor cooling his desire to understand living people, his fellowship with great minds hid him by a transparent but impenetrable veil from the infection of his surroundings. In like manner, we must have a wide and quiet place of vision, a point of vantage, from which to see life in the large and in long perspective, if we are not to be confused and overwhelmed by it. Every day teaches me the necessity—not the mere luxury—of communion with the master spirits of the race, as essential to the health and sanity of our lives.

#### VISION

Three things the great masters of literature have to give us, serenity, vision, and beauty; and the greatest of these is vision—without which the world within is an unlit chaos, and the world outside a wild bedlam. Books of the day come and go, leaving hardly a trace behind, giving us only passing thoughts of things eternal; but the great books lift us on the wings of vision to the mountain tops. They see what other men look at; they kindle the mind and warm the heart; they give us a background against which to interpret the pageant of affairs. Nay, more; they cast over the tide of events the light of spiritual insight and moral values, by which we may correct our estimates and renew our faith in "the ultimate decency of things, and the veiled kindness of the Father of men." By helping us to see life steadily and see it whole, they reveal the eternal in the midst of time, and rescue us from the cynicism and pessimism to which they are tempted. They teach us to appeal to the years against the tyranny of days, and more than all, that we are not alone in our fealty to the ideal which else may seem visionary and unreal.

How can we make friends with the masters of song and story in the rush and clutter of our busy days? Take time; have a method; seek a guide; choose some teacher who has achieved in his own life the victory you most need to win—study him, live with him, put your soul to school to his faith and genius. If the cast of your temperament is toward melancholy and misgiving, toward depression and self-despising, make friends with Emerson, and his serene, radiant, and benignant mind will be as a city of God set upon a hill. Meredith "learned to live much in the spirit, and to see the brightness on the other side of life," and he can help us to that vision—like a gleam of sunlight in a dark forest. The daring faith of Browning, his swift and fiery insight, make the living Christ real—"he himself with his human air"—as the answer to all questions and the solace of human hearts. How many God-illuminated teachers we have, and how gracious is their ministry of inspiration and enrichment. They can help us to the nobler mood, the clearer insight, the broader outlook, needed to redeem us from the stress and strain of the world, and the sense of impotence and futility.

#### FELLOWSHIP WITH LIFE

Already you have outrun me to my real point, which is a plea not only for "the glory of a lighted mind," but also, and much more for a deepening of the life of the spirit which makes faith creative and religion a real pres-

ence. What we need, all of us, always, is fellowship with the life that interprets life, knowledge of the truth that sets us free and the way without which there is no going. St. Paul found the sum of all truth, the source of all power, the secret of life and the world in "the mind of Christ;" by which he meant not simply the piercing spiritual intelligence of Jesus, but the total result and achievement of His character and personality—the revelation of the mind of God in humanity. For him the mind of Christ was the test of all truth, the ideal of all judgment, and the key to what else had been "the weary weight of an unintelligible world," with its storm of events and its tragedy of frustrated hopes. In that faith he found not only peace of heart, but power to overcome the obstacles that beset his heroic and dedicated life. For us, too, the way is open to a like precious experience, and a like triumphant faith; and it is to this victory of soul that Jesus invites us.

One word in the text is nearly always overlooked, and it is the key-word: "*Learn* of me, for I am gentle and lowly of heart, and ye shall find rest unto your souls." The peace Jesus promises is not a gift, but a trophy, a discipline, a lesson to be learned; since it is not the plan of God that character should be made up of gifts, but that it should grow. There is no royal road to anything, least of all to the divinest things of life. Nor did Jesus ask us to learn of him because he was wise and profound, but because he was "gentle and lowly of heart." Ruskin was right: "Vanity next to pride is the most fatal of all sins, fretting the whole depth of our humanity into storm." Had Jesus asked us to master some profound philosophy, our vanity would prompt us to accept. But he asks something simpler; he asks us to trust and follow him, as we must do with any teacher if we are to learn. Here is the first step, and until we take it we cannot get very far. What makes the way of Jesus different from all other ways, is that it is not mere obedience to law, but a personal friendship. All is law, but all is love too. Once we actually yield our fevered spirits to the warmth and glow of his friendship, then indeed his yoke is easy and his burden light—easier than the hard way of the world.

#### LIVING WITH HIM

Again, how can we who live in this teeming metropolis, where world-end peoples meet, enter into the mind and fellowship of Christ, "in whose will is our peace?" In the same way that we do with any other teacher, by living with him, thinking his thought, and following in his way. Surely, no matter how busy we may be, there is some time each day to read the little book which tells the story of the days of his flesh, where with sincere eyes we may search out the conditions of conscious fellowship with him. Here again we must put method and habit on the side of the highest life, reading each day a page or a scene, not merely critically, but imaginatively—living it over, reproducing its color and atmosphere in our hearts, until we can see his gesture and hear his voice—until time and distance disappear and we are there listening to him on the hill-side or by the sea. Think of him in the morning when the day is new and the mind unstained with dust. Recall

nim at eventide, before the night has brought its dreams about your bed. Do this with humility and single-heartedness, praying to be real as he is real, and the wonder will be wrought in you which has been wrought in innumerable lives, making them masters of life and time and death.

Wise men know that money does not bring happiness, that realized ambitions do not give content, and that to gain the whole world and lose the light of faith and the joy of hope, is a bad bargain. What we need is to know

the Lord of all good life, who alone can make life dearer, deeper, more serene, despite its pressure—he who has overcome the world, and will make us victors in his service. Ever his words echo in our hearts: "Come unto me, all ye that labor and are heavy laden, and I will give you rest"—not rest from labor, but rest in labor, since we know that our labor is not in vain. Long ago, St. Augustine made reply for all our humanity when he said: "O Lord, thou hast made us for thyself, and our hearts are restless until they rest in thee."

## Jonah and the Crisis of the Churches

By Leighton Parks

### II.

(Concluded from last week)

IF that be all the book of Jonah has to tell us, it can have only an historical interest. And that, after all, has small value if it does not teach us how best to meet the problems of our own day. If, however, this same spirit against which our parable is a protest was carried over into the early Christian church, we may find that it has persisted longer than we should at first sight be inclined to think. We have only to open the New Testament at random to find how persistent this spirit has been.

When the disciples had learned what Jesus had done for them, it was inevitable that they should be tempted to look with suspicion, if not with contempt, on those who had failed to see his glory. Thus we are told that on one occasion they came to Jesus and complacently remarked that they had seen others "casting out devils in his name, but because they followed not us, we forbade them." They were evidently astonished that this exclusive spirit did not meet with Jesus' approval. Later still, when the disciples were left without the guidance of the Master's presence, they followed the tradition of their fathers and looked with contempt on the Gentiles, as "common and unclean." If the account in the Acts is a true representation of history and not, as some have supposed, an attempt to harmonize the differences which came near disrupting the church, then it was to Peter the church was indebted for the first attempt to rise to a higher plane and recognize that God's mercy is as wide as humanity itself. However that may be, it is evident that early in the history of the church the same crisis as that which Jonah had failed to meet was presented to the disciples. It was Paul who finally won the victory—over Peter, the Prince of the church. Even if Peter had begun well, he was unable to continue in his well-doing. Now the rock the apostolic church came near breaking upon, no age of the church has quite escaped. In every age there has been a crisis, and the church has been called upon to decide whether its "gourd" was more valuable than humanity itself.

#### GRATEFUL FOR THE GOURD

This is the danger which the churches of our day are called upon to meet. For our church—and it makes no difference by what name we call it—is for each of us the

"gourd" which protects us and is our comfort. He must indeed be a thankless soul who is not grateful for what it has done for him. Its dogmas protect us from the direct rays of the sun of truth which we are unable to bear. Its encircling walls shield from the hot wind of the world. We are grateful for it. We thank God that we are in it. But, through its open door, we look upon the great world and say to ourselves: "Can God be interested in that great world as he is in us? Can there be anything in this wicked world that is pleasing to God?" Not unnaturally, in our indignation at wickedness and our joy of the tabernacle, we are tempted to say: "No. All those who are outside the shelter of this protecting leaf are outside the mercy of God. If they would know of the goodness of the Lord, they must enter into our habitation. Till they do that God can have nothing to do with them, because they have nothing to do with him." That, I believe, is the danger of the whole church.

#### JESUS AND THE ORGANIZATION

We look at the heathen world and cannot deny that there is much in it that is admirable. There are rules on morality that we should do well to know and obey. There is a simplicity and gentleness in the relation of man to man which put to shame our civilized struggle for existence. Then, nearer at home, we find that some of those whose lives are the most earnest and the sweetest are far from the communion of any of the churches. We recognize that year by year the boys and girls, trained in our Sunday-schools, come home from school and college having lost all interest in the church. It would seem as if the result must be fatal to a worthy life, but, as a matter of fact, many of them, as teachers and doctors and social workers, are an example to us all. What are we to say to these things? Have we been mistaken in supposing that the church has helped us? Is it possible that it has finished its work, and that henceforth the great institution which converted the Roman empire and brought the barbarian invaders of Europe to the discipleship of Christ is about to disappear? And if so, what is to take its place? While it is well for us to consider the facts, we cannot rest content with such a suggestion.

What the churches must learn to-day is that the spirit of Jesus is not confined to the organization. There are

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multitudes of earnest men and women who have lost all interest in the church but are following Jesus—many of them ignorant of the fact that it is he who is their companion. "Did not our hearts burn within us while he talked with us on the way?" They do not know all that they might know of him, but they are living in his spirit of sacrifice. One is teaching, and another is healing, and a third is leaving father and mother and devoting the strength of life to making the conditions of life easier and nobler for the poor. They ignore the churches and the churches ignore them. Thus both are losing what each through co-operation might learn.

The facts of the spiritual life are before us. They are manifest in the lives of the heathen; they are evident in the conversation of those who have no association with the churches; and above all, they are to be seen in the lives of those who are members of every one of the churches. These are facts. But too often the ecclesiastical mind prefers to begin with a theory and say: "No church which has not a 'valid' ministry, or which has abandoned the primitive form of administering baptism, or is unable to point to the exact day and hour when its members were converted, can have the spirit of Christ." Of course, then there can be no end to the controversy.

Now, all Christians do believe that the fruits of the spirit can be found only where Christ is present; all are ready to say, "If any man have not the spirit of Christ, he is none of his"; but too often the corollary that "If any man have the spirit of Christ he is his" is overlooked. St. Paul, who was a great expert in the human soul, says: "The fruits of the spirit are manifest, which are these, love, joy, peace, long-suffering, gentleness, meekness. Against such there is no law." May we not add: "Against such there is no argument"?

If these be the facts—and they cannot be controverted—might it not be well for us to ask ourselves, not what is the theory to which we are bound, but what are the facts of life, and what is our duty in relation to them? It used to be said by some good men that the people outside the communion of the church to which they belonged were outside the "covenanted mercies of God." They did not ask themselves what those words meant; they simply used a formula which explains nothing. That time has now gone by, but we are not clear as to what we ought to say and do. It is that confusion which is one of the causes of the impotence of the churches.

#### REFUGE AND PROTECTION

I venture to suggest that what we ought to say to ourselves is that we are thinking of our churches as Jonah thought of his gourd. It has been our refuge and protection, but all along God has been providing other refuges for those who are not under the shadow of our "gourd." For, if we do not say that willingly, we may be driven to it by bitter experience, and though we escape the anger which poisoned the heart of the prophet, we shall continue to be perplexed until we begin to doubt if there be any refuge for the soul of man.

There is another fact which has been impressed upon us by the experience of recent years, and that is that the

wind of the world is blowing upon our "gourd" and the worm of criticism is gnawing at its root. These considerations should lead us to ask if our experience may not be the same as Jonah's? It may be that God will destroy our refuge if we do not use it for the good of mankind instead of as a refuge for ourselves. Not a few are deeply concerned; they see that their church is not to their children what it has been to them, and they are filled with despair and believe the evil is in their children instead of in themselves. They do not, indeed, say with the prophet, "I do well to be angry even unto death," but failing to see the signs of the times, they have no great expectation of better things. They cannot believe that.

"Our little systems have their day,  
They have their day and cease to be,  
And thou, O God, art more than they."

To admit that God fulfils himself in many ways seems equivalent to saying that he never has fulfilled himself in any way. It seems to them that there can be but one way of God's manifestation of the truth, even that way which is consonant with a theory which they had learned to identify with revelation itself. Some, like the great Cardinal Newman, or like a recent learned and good bishop of the Episcopal Church, believing that their own "gourd" which had been their comfort and protection, is about to wither away, seek for another "gourd" whose roots, they think, strike deeper and whose branches evidently spread wider, and there, they think, they shall be at peace. It may be so; but it will be because they are able to rest in something less than the revelation of God's goodness in their own day. Others, like Newman's brother, or like Samuel Butler, finding the church, as it had been represented to them, to be no dwelling-place for the growing soul, turn from all the churches with disgust and mock at those who do not follow them.

This ancient parable has a word to us to-day. It would tell us that we too are on the eve of a great revelation—the revelation of the goodness of God throughout the whole earth, and that the duty of the church is to bear witness to that truth by which alone the world can be saved.

#### HEATHENDOM AND CHRISTENDOM

No doubt there are good men and women who will say: "Supposing this to be true, what is the conclusion of the whole matter? If this exposition of the parable of Jonah be true, then it follows that there is no real difference between heathendom and Christendom, between those who know Jesus as their Saviour and those who know him not; no difference between the church which has held to the ancient order and preserved the faith once delivered to the saints and a sect which has sprung up like a mushroom and has no root that will abide. All that will be left is an invertebrate religious sentimentality, without law or order or definite teaching—that is, without authority."

Before considering these objections in detail, would it not be well to ask ourselves whether the interpretation of the parable here given is or is not in accordance with the mind of Christ? One has only to open the gospel to see. When the religious teachers of the day gathered about

Jesus and saw the mighty works which he did, they could not deny the facts. Therefore they advanced a theory; they said: "He does these things by the power of Beelzebub." But Jesus said: "To attribute any good work to any agency save the spirit of God is to be in danger of the sin against the Holy Ghost." If the facts would not fit their theory, and they did not, then the theory must be changed. Theory is man's interpretation of fact. It is necessarily fallible, but facts are the immutable acts of God. If the fruits of the spirit manifested in all the churches are not the result of the presence of God, then no one of us has valid ground for his belief that he himself is in communion with God.

There are multitudes of Christians who do not face the facts of spiritual experience, and therefore do not feel the force of this inexorable logic. They hold tenaciously to theories which they have inherited, and while they do not go so far, at least in the Protestant churches, as to deny that God's mercy is being manifested in other churches than their own, they are suspicious, unsympathetic, and sometimes even contemptuous of those who do not follow them. Is not this a modern form of the sin against the Holy Ghost? If the facts were faced, might not the spiritual unity which all good men declare they desire be found by following a new path?

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## Quantity Production in Ideas

By J. S. Dancey

**Q**UANTITY production is the recognized contribution of the United States to modern industrial development. Its practical value insures its permanency. Yet attendant evils are beginning to be discovered. Their removal constitutes an important social problem. Much is now said of the monotonous strain which this type of production imposes upon the operator of the automatic machine. But how the consumer suffers, as well as the producer, has not been so often noted. The ultimate basis of large scale production, like that of all production, is, of course, the market. In this case the market must be provided by a vast population in which tastes have been standardized, that is, where great numbers of people have been induced to consume commodities of precisely the same type. It is the existence of such a population in America, even more than American ingenuity and business enterprise, that has caused quantity production to spring up here.

But, do not conditions that favor the production of standardized commodities, also favor the production of standardized ideas? If this be true, it suggests startling possibilities. It might disclose that the American, who wears garments made from stock patterns, who lives in a house provided with standardized foods, furniture and utensils, and who rides in a standardized automobile, may also have standardized ideas in his head. The United States, with its vast extent of territory under one government, with one dominant language, and one prevailing type of culture, with one great governing middle class, pre-

sents a condition favorable to intellectual monotony and to propaganda such as history has never seen before.

China and India have much larger populations than we. But they do not possess our ready means of communication nor our technique of literacy. Literacy and intelligence should not be confused. The ability to read and the power to think are not the same, and need not exist together. Learning to read only increases the exposure of the mind to ideas, the false as well as the true. A reading public, untrained in discrimination, is only so much the more subject to manipulation.

### TERRITORY AND PROVINCIALISM

Europe has suffered so much by its race antagonisms that we Americans begrudge her at least some small gain from her variant culture. It is not narrowness of territory so much as breadth of territory that makes for provincialism. The American child, in his great land, need learn but one language. The Dutch child, in little Holland, will probably acquire three or four. The dweller in London proceeds as far as from Chicago to Indianapolis and he is in Paris. He travels as far as from Chicago to Grand Rapids and he is in Brussels. When he is as far removed from London as Cairo, Illinois, is from Chicago, he may be in Zurich. When he goes to Berlin he journeys as far as from Chicago to Atlanta. In Vienna he is as far from London as the Chicago commercial traveler is when he reaches Bismarck, North Dakota. A voyage the length of that from Chicago to Mackinac Island will land the London man in Christiana. In each city that he visits he is conscious of a new mental stimulus. Each national boundary line is a break in the march of ideas. But in American life there is nothing of this. In Chicago, Philadelphia, in Kansas City and Denver one breathes, in all essential respects, the same intellectual atmosphere. Mentally the United States is a great open plain. Unimpeded, the thought currents sweep across the land from sea to sea. "To the pleasantness of American life there is one, and perhaps only one, serious drawback—its uniformity." So wrote our generous critic, James Bryce in the "American Commonwealth" thirty years ago. This 'unpleasantness' assumes the form of something like a menace in his well-known chapter on "The Fatalism of the Multitude, when Bryce describes the tendency of the individual in America to bow submissively before mass opinion as though it were a majestic and irresistible force of the inanimate world.

### STANDARDIZED IDEAS

We may find here some explanation of the restlessness of the American spirit, ever seeking release from boredom and finding it not. This may account partially for our self-satisfaction and for the lack of liberty of opinion here—traits which Europeans profess to find among us. Our peculiar adaptability for the assimilation of standardized ideas is bad enough at the best, but when seized upon vigorously as an asset by those who are trying to subject the public to their control, it is a danger that threatens our very life as a nation.

Yet this very thing is being done upon every hand. What

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religious denomination that is a going concern, but has set up a centralized plant to manufacture standardized ideas, for universal denominational consumption? These ideas must be addressed to the average mind and pitched low enough to catch the more retarded sections. They tend therefore to drag the whole denomination to the level of its least progressive constituency. Yet all the churches must submit to the program for the whole or suffer the implication of disloyalty. "Team work," which may be a perfectly adequate ideal for horses and oxen, is held up as the one-thing-needful for Christians. By a sort of common consent American business men would seem to have agreed that no fresh thought, in which alone the hope of economic salvation lies, shall be brought to bear upon their problems. Through newspaper editorials, trade organizations and journals, through speakers about whom business men gather at lunch tables, a propaganda of set notions is kept up. The effect of this in the main is to feed the self-righteousness of business men and to encourage the impression that most of their ills are traceable to the perversity of labor. The national American labor movement, in turn, is stuck in intellectual ruts and is so deprived of the power to adjust itself to a changing world. Under such conditions need we wonder that many educators oppose the establishment of a national department

of education lest the free spirit of learning pass under the bondage of a government bureau? The manufacture of standardized ideas and the marketing of them in quantity to the American people, through the arts of salesmanship and by various forms of compulsion, may seem to general administrators a necessity of the situation. It means, however, a submissive public spirit, ready to respond to whomever can and will manipulate it, a growingly militant state of the public mind, a deepening class consciousness, the developing power of material self-interest as the inspiration of conduct.

Our condition demands a method of securing unified action, not aiming at what Walter Lippman calls "the manufacture of consent," but seeking unity through the moral and healthful functioning of all constituent parts. Reverence for conscience must be encouraged. The individual must be respected, and must yield respect. Each city and town must strive to be itself, rather than a miniature New York or Chicago. Each local congregation must see that it has its own personality, for the development of which it is responsible. When stone is chosen chiefly because it may easily be cut to fit the wall, the structure is not apt to be enduring. There must be integrity and power of resistance in each unit that composes it, if the wall itself is to be lasting.

## The Racial Psychosis

THE human animal is gregarious. The family was perhaps the original social unit, but the gens, the clan, the tribe and then the nation all follow as amalgamations or federations of the previous smaller groups. In each of these stages there were mutual bonds within the group and equally mutual antipathies among them. The larger amalgam was effected either through mutual self-interest breaking down antagonisms or by conquest.

History, if we knew its course through those long ages before men kept records, would doubtless be one long series of conquests followed by the absorption and blending of the smaller into the larger groups or at least the weaker into the stronger. Hidden beneath the earliest strata of human society of which we have knowledge would be found many races, tribes and languages, just as we find ruined and forgotten kingdoms like Petra.

A social analysis of this process reveals the fact that those peoples survived which had the greatest power to command mutual action in the battles for survival or conquest. The integrating power of loyalty was supreme, and that tribe or clan in which the whole power of its manhood could not be commanded for the common tribal weal perished, whether the battle was against nature or fellow man. The struggle was not each man for himself, but the struggle of all for each within the tribe. In this struggle, to the mind that could see farthest, organize best and command most ably, leadership was instinctively accorded, and the culture that could effect these things without disintegrating the social bond through individual independence survived.

The intelligence that overcame the small selfishness of the individual to make the clan, of the clan to create the tribe and of the tribe to federate into a nation must now lead on to the federation of nations and put an end to the enmities that make nations mutually destructive. Blind forces are bound to yield to the cultural.

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### Historic Survival

Each tribe was convinced of its superiority. This is a social reflection of that ego which helps the individual to survive. The lowest of clans will tell the traveler that they are "the men." That

phrase was perhaps an ethnic term of necessity, but it generally became a boast of conscious superiority. It has not been so long since Chinese geography taught that all the world outside the "middle kingdom" were barbarians which the heaven-sent race had not yet had time to subdue. It is only a step from that to the German idea of "kultur" and its God-given responsibility to impose itself upon the lesser peoples who could not make progress, except by application of the bludgeon. "Britain," said James Bryce, "has been too much allied with 'rules the waves.'" Thus he criticized his nation's proneness to claim a superior destiny. From the Babylonian monarch who put his foot on the neck of other peoples by command of the gods to Britain with her "destiny as God's latter day Israel," history has strewn the earth with blood and skeletons in nationalistic assertion of this conviction.

Yet America is an amalgam of practically all the white peoples, and Britain is made up of Dane, Saxon, Norman, Scot, Celt and ancient Pict, British and Angle, as well as a long list of others. Once these petty tribes belabored one another with assertions of superiority and their best warriors died applying the assertion. Both Scot and English still claim that theirs was the conquering race, and along the border the village Welsh and English alike claim their superior qualities over the other. So it was once with Highlander and Lowlander, Dane and Swede, Fleming and Walloon, though now there is a tendency to recognize common qualities rather than those held individually. The Irish could have been woven into the British amalgam also but for religious prejudice, which led to political then economic subordination and finally to set antagonism in a permanent racial psychosis.

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### The Modern Tribal Psychosis

In America all whites mix and become one. No racial cleavage cuts clear through until it reaches the color line. In the Balkans these same peoples, after a thousand years of contiguity, still live in an armed truce or at open war. There ancient custom clings, in dress, tools, social convention and institutions. In America these ancient things of custom, tradition and institution are sub-

merged in the overwhelming tide of new world ways; there they are embalmed in their own undying pride. There Slav, Teuton, Latin and Greek converge and, like an eddy in the world's stream of progress, the flotsam and jetsam of the historical spirit goes on the everlasting rounds of truce, alliance and war. Each of these peoples is admirable and worthy a better name than "barbarous Europe," but they are all afflicted with the tribal psychology. They have the obsession of superiority and destiny, which is an atavistic survival of those days of twilight in social progress when men were emerging from the tribe into the nation.

In these days of democratic rights of the common man whose very limitations make him provincial, prejudiced and nationalistic, and at a time when a great number of small nations are being given charters for larger measures of self-determination, one wonders just what the trend will be in internationalism. There can certainly be no menace in it comparable to the dominating imperialism of the great nation of Napoleon and the Kaiser, but unless those cultural forces that demonstrate the superiority of economic and social intercourse are made strong we may be greatly disappointed in our dreams of a world made more at one. Somehow America's melting-pot principle must be applied to "Balkanized Europe" and our own post-war and pre-imperial spirit won back to the principles of Jefferson and Lincoln.

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#### The Color Line

Europe may overcome her "Balkanized" condition. The very ruin of war may compel her to open frontiers, lower embargos, create new sluiceways for trade and purge her mind of its psychosis of hyper-nationality and race superiority. There all

peoples are of one color. But in America we have the deep cleavage of color. The Indian numerically is negligible and we have kept him sufficiently isolated and uneducated to avoid trouble. The Asiatic will be managed through diplomacy and mutual good will. But the Negro is here and here to stay, and the things that create the race psychosis have been cultivated to a finish.

The Negro as a slave and the cleavage of superior versus inferior was made a psychosis. We freed him and gave him the ballot and "carpet bag" rule without training him for the part. We taught him artisanship without recognizing his right to a white artisan's wage. Thus was the race cleavage driven deep down into the white sub-consciousness.

The color line is, so far as we know historically, ineradicable, but in South America and the West Indies there are no such deep dyed color antipathies as those held by our people. The races live together on a more common basis of mutual right and with less assertion of superior and inferior. That is not because South Americans are superior or broader than North Americans, but because those environing forces that drive prejudice deep through fear and necessity are absent.

As the Negro becomes better educated and proficient the fear of the less intelligent white increases and his prejudice deepens. The more educated and ethical minds of the south will guide the way in safety if they can prevail with reason over the wild passions of a race psychosis among the many. It lies somewhere along the pathway of enlightenment and skill for the Negro with tolerance and a Christian moral guidance from the white neighbor. Either we must altogether be Americans with that fundamental right to opportunity, self-respect and liberty or we will all go down in the failure of democracy.

ALVA W. TAYLOR.

## British Table Talk

London, May 8, 1922.

THE Congregational churches met this evening for their spring assembly under the shadow of a great loss.

Their first solemn office was one of memorial for their late chairman. In all the long history of the Union never has a chairman died in his year of office. Viner has passed out of the scene, but the task to which he had committed himself still remains; it was in his mind to lift some of the heavy load of anxiety from the shoulders of our ministers, who have practically no provision made for the years when they are past work. Some time ago a fund was raised to bring the salaries of ministers to the level of a living wage. Now it is designed to provide 150,000 pounds in order that in old age they may be saved from poverty. Other sums are needed for our various denominational activities, including 75,000 pounds for the London missionary society. They mount up to 500,000 pounds, a sum which these churches have never attempted to raise before; the times could scarcely be more unfavorable, but the union will reap the reward of courage. Dr. Jones put the appeal in a way, which will not go unheeded, when he urged that the concern of the late chairman should not be forgotten now that he is no longer here to plead it himself.

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#### A Great School and a Young Head

Mill Hill has chosen for its headmaster Mr. Maurice Jacks, of Wadham college, Oxford. Mr. Jacks is twenty-eight years of age; he is on his mother's side the grandson of Stopford Brooke, in his time one of our most gifted critics and a preacher of remarkable charm; he is the son of Dr. Jacks, editor of *The Hibbert Review* and author of "Mad Shepherd," "Legends of Smokeover," and other books, which bear the mark of genius. The new headmaster had a brilliant war record; he won distinction in the "schools," and at an early

age became fellow and dean of Wadham. He will bring to his new office a reputation, already established among his Oxford contemporaries; and the fact that he is young and untried as a schoolmaster will present no anxiety to a school which took for its last chief a barrister and lecturer of about thirty years of age and discovered in him a great and born headmaster. So may it be again! The school has published its war records; more than 1100 of its sons fought in the war, and 190 paid the utmost price. These facts will make manifest the character of the inheritance which Sir J. I. McClure left, into which the new head will enter.

\* \* \*

#### Women's Institutes and Rural England

Scene: a remote and charming Essex village, upon which an ancient Norman castle looks down! A long nut, once used by the iroops of England! By road and by rail, but chiefly by road three hundred women assembling for a conference! This was only one of many such local assemblies to which the Women's Institutes at this season are sending their representatives. There is a movement which has sprung up within a few years, almost unobserved. There are now in this country, chiefly in the villages, 2,600 of these institutes. They are intended to be rallying centers for women of all classes; their motto is "For Home and Country," and they are chiefly educational and social. They do not deal with politics or religion, but they aim at providing lectures, musical training, instruction in first-aid and nursing, knowledge of many useful crafts, such as doll-making and glove-making--these and many other excellent things they do. Those who know our villages will be the first to acknowledge how much this pleasant fellowship was needed. Like other good things, the idea has crossed the Atlantic, from Canada, I think. Four of these conferences I have attended and exhorted on "Fellow-

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ship," and though this made me familiar with the leisurely habits of our Essex rural railways, it was a very happy experience.

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#### Sir J. M. Barrie and the League of Youth

Sir J. M. Barrie has many strands in his rich and splendid mind; all of which were revealed in his address before the students of St. Andrews. It is probable that my readers will have read reports of it. When we opened the paper of last Thursday we had the thrill of reading an address, which will be remembered long after we have left this scene. It was upon courage, that lovely virtue; and through all its gaiety there ran an appeal to youth not to give place to their "betters." "My own theme is courage, as you should use it in the great fight that seems to me to be coming between youth and their betters; by youth meaning of course you, and by your betters us. I want you to take up this position—that youth have for too long left exclusively in our hands the decisions in national matters that are more vital to them than to us. Things about the next war, for instance, and why the last one ever had a beginning. That the time has arrived for youth to demand a partnership. That to gain courage is what you come to St. Andrews for."

In the days when the war was just over, a "League of Youth" was actually formed and gave promise of useful service. But it seems as though it fell too much into the hands of the no-longer-young. Probably the nearest approach to a League of Youth is the Student Movement, but that is limited by its very character to one class. Besides, what Sir J. M. Barrie demanded was not so much a society, as a spirit, seeking and finding a thousand expressions. But today I picked up Mr. Nevins's last volume of essays and find him writing of "A League of Age," and saying: "The traditional qualities of the old and the young are changing places, and now it is crabbed youth and age that cannot live together. Youth is full of care, age of sport. Youth is weak and cold, age is hot and bold." It would be interesting to hear a debate between these two writers upon youth and age.

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#### And So Forth

Much is expected from the National Christian conference now assembled in Shanghai. Since the Chinese believe in "business as usual" though rebellion and civil are round about them, doubtless the conference is being held. In 1907 at the last conference no Chinese were present, in this nearly half of the thousand delegates are Chinese! Dean Inge says that Christianity has won no great successes in the east. In China the number of communicants in the churches has quadrupled since 1900. . . . Dr. Jowett has made a stirring appeal to all the churches to intervene in saving Europe. Certainly at the moment Genoa does not give much ground for hope. There is always a great difficulty in providing means whereby the goodwill in churches is to become effective. So often the politically-minded think the language of church "rather mere words." . . . General Wu's victory is welcomed by those who know Chinese conditions, as a happy arguery for the future, especially will this be true if General Feng unites with General Wu. General Feng is a strong Christian, whose army has been likened to Cromwell's.

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#### Dr. Whyte on Prayer

Those who are seeking for a great experimental book on prayer should not pass by "Teach Us to Pray" by the late Dr. Whyte. One passage only I can give; it will not be out of place at Whitsuntide: "And then the Holy Ghost comes into our hearts and brings God's heart with Him. Which heart it cannot be too often said, He, the Holy Ghost, indeed is. That, O many of my brethren, that is God's very heart already poured out this day upon your heart! That softening of heart under the word, that strong, sweet, tender,

holy, heavenly spirit that has taken possession of your heart in this house. What is that? What can it be but God's very heart beginning to drop its overflowing strength and sweetness into your open and uplifted heart? Pour out your thanks for that outpouring of his heart upon you. And pour out your prayer for still more of his holy spirit."

EDWARD SHILLIT.

## CORRESPONDENCE

### Protestantism's Opportunity

EDITOR THE CHRISTIAN CENTURY:

SIR: I have read from time to time in the columns of your paper the most astounding news. It is even more amazing that these facts create not a ripple of interest. There is going on in Europe a religious movement, greater in numbers and extent than the Reformation. There are three hundred million Christians wavering between the Protestant and Roman forms of faith—the Greek church of the New Greece, Serbia, etc., numbering one hundred fifteen millions, the Russian church numbering one hundred fifty millions, and in Czechoslovakia several millions. We are informed that these vast masses of Europe are drifting, plastic, sadly needing Protestant leadership and assistance.

This is certainly one of the most phenomenal situations that ever confronted the Christian church. It can only be compared with the Lutheran reformation. The progressive spirit in these nations is enkindled, eager, molten. What shall we do with it? Is anything being done by American or Anglican Protestantism upon a scale big enough to meet the stupendous crisis? Why can not the Federal Council communicate with the American and with the Anglican episcopacy, and urge cooperation to hold these three hundred million Protestants?

The religious map of the new Europe is now being shaped. No greater blow would be struck the progressive spirit of the continent than for these millions to be captured by the vatican. Let no one doubt that Rome is moving to accomplish this! A second Gregory today occupies the papal throne. The most aggressive campaign that Rome has launched for centuries is now under way. Why are the Protestant leaders of the world silent and inactive in the face of this tremendous crisis? Why is nothing being done? Is it a violation of ecclesiastical courtesy that we fear? If so, when did Rome ever hesitate to seize any advantage that opportunity afforded her?

It may be that a program is being outlined to cope with this situation. It may be that a "Joint Commission" is on its way to confer with the Greek, the Russian and the Bohemian leaders, and to assure them of material assistance. This is the greatest single contribution that our generation can make to the cause of democratic Christianity. If we do nothing, three hundred millions of people will succumb to papal diplomacy and aggression.

T. T. PHELPS.

Union Congregational Church, Green Bay, Wis.

## Industrial Reflections

EDITOR THE CHRISTIAN CENTURY:

SIR: For two years I have read the Christian Century and have found it helpful for the most part. Being active in the metal mining industry as engineer and manager, I have been especially interested in the expression on industrial relations. Just now I have read Mr. Alva W. Taylor on "The Human Side of the Coal Strike" and your editorial comment which says of it that it "leaves little to be said to one able to distinguish between abstract economic laws and the living souls of men, women and children." Because I believe I can say a few things and still make the distinction you mention I offer my thoughts to you.

Emphasis is drawn to the yearly wage of the coal miner and his great number of idle days but nothing is said of the fact

that these days are largely summer days, harvest-time days. I wonder really whether the figures are fair, and show what the miners earn outside of the mine. I have personal knowledge that lazy mine workers have antipathy to work in the sun but I believe that many up-standing miners probably do farming work to supplement their mine earnings. Our metal miners flow freely to the high-paying coal mines in winter and back to the metal mines in summer and why is the burden of rescuing the worker in the admittedly chaotic bituminous industry assumed to lie solely with the management and owners? What has become of our wholesome national doctrine of self-reliance? If the liberal press would publish and republish and the United Mine Workers would interpret to every member Mr. Herbert Hoover's expressions of the privilege and opportunity inherent in American citizenship (recently and beautifully expressed in *World's Work* for April, 1922) real service would be done. The thoughtful miner now cares for himself in this respect. Education would show more miners the possibilities. One of the greatest of Mr. Hoover's contributions to the present day is his iteration and reiteration of the fact that our government offers unlimited opportunity for the stalwart, self-reliant man. Another great contribution is the endeavor, born of a fixed purpose, practically to safeguard this opportunity.

Someone has said of "The Outline of History" that, more than anything else it shows a never-ending race between education and chaos. Seeing the tragically low average intelligence, the liberal press would seem to have an unlimited field in preaching the need of education. Granting that it may well pillory cruelty and greed in high places in business, it is a pity generally to seem to impugn wealth and business leadership; the latter is so much to be appreciated. The need of education and publicity on what is being done in education is a more fertile field. Mr. Sherwood Eddy recently mentioned in your columns in "Putting Christianity Into Industry" the Colorado Industrial Plan of the Colorado Fuel and Iron Company. The mention was so brief that I fear vital features lacked proper emphasis. A great stride toward industrial peace has been taken but it is because the plan first educates the individual toward self-respecting, self-reliant citizenship. Progress seems remarkable. This was a plan fathered by the mightiest financiers. It has been patterned after by other corporations. My conviction is strong that the mightiest in finance, business, and industry probably realize most keenly the need of education, and by reason of their dominance they can do most for this cause. Education will make possible larger earnings by the worker and wiser use of them. I frankly doubt great value to the worker of larger earnings without sane education. I am confident that in the long run industry cannot largely increase the pay of workers who are ignorant and lacking in self-reliance. I doubt that the organization of the United Mine Workers has a wholesome attitude in this respect. In this connection, as showing a wonderful contrast, let me quote from a West Virginia mine operator speaking publicly of open shop work in Winding Gulf district of West Virginia. He said very impressively: "—you first want to get yourself right." An admirable motto for any man, whatever his position. He carried conviction that his open shop mine was wholesome.

Denver, Colo.

CHARLES A. CHASE.

## Manners and Ministers

EDITOR THE CHRISTIAN CENTURY:

SIR: I want to thank you for your remarks on "The Manners of the Minister." I am confident that the bad manners of ministers are very largely responsible for keeping out of church many of the most Christlike spirits among the common people. I have seen ministers standing in God's stead as host in God's house behave in a way in which no self-respecting man would think of behaving toward guests in his own home. That cannot but drive people away from the house of God just as such conduct would drive guests away from a man's home.

And yet the discourtesy is not all on the part of the ministers. Many church members are extremely discourteous to

each other as well as to outsiders. If there is one place where discourtesy is entirely out of place it has seemed to me that that place is in one's own home. And is not the church the Christian Family Home? Just as one's own home is one of the foundation stones in the structure of society, so each church home is one of the foundation stones in the structure of the realm of our Father.

Courtesy and consideration for others are fundamental requirements for entrance into the Realm of Heaven. He who will not meet the requirements will never be admitted.

Barnesville, Ohio.

HAZEL L. CUNARD.

## Faith in Us Not Wholly Shattered!

EDITOR THE CHRISTIAN CENTURY:

SIR: I share completely the sentiment of my fellow-worker in the ministry of the Episcopal church, the Rev. E. Ashley Gerhard, regarding your editorial on "De We Need The Cathedral of St. John the Divine?"

Like Mr. Gerhard, I have greatly enjoyed *The Christian Century*, and have derived much profit from it. That I have not always agreed with it goes without saying. But I have found its spirit fair, open-minded, and magnanimous, its language courteous, its purpose constructive, and its general outlook catholic in a very real sense. I am sure that many of your readers who are not members of the Episcopal church would join with Mr. Gerhard and me, in affirming that the editorial in question was marked by the very opposite qualities to those I have mentioned as generally characterizing your periodical. Because I love with all my heart the church of my choice, and because I admire *The Christian Century* for its many fine qualities, I was both pained and shocked by the editorial.

However, as I desire to be just as fair as I believe your paper should be, I prefer to consider that abnormal outburst as a momentary aberration not likely to be repeated. I therefore enclose my subscription to *The Christian Century* for one year as a birthday gift to my dear mother—a pillar and saint in the Congregational church back home. If you eliminate in the future such ravings as "Do We Need The Cathedral of St. John the Divine," I am sure she will enjoy your good things as much as I do.

SHERILL B. SMITH.

Priest-in-charge, St. Thomas' Mission, Pawhast, Okla.

## The Better Part

EDITOR THE CHRISTIAN CENTURY:

SIR: I have just read Rev. Mr. Gerhard's letter in your current issue. It sounded good and tonic till I came to the closing sentence. I had said, "That's keen and candid, and perhaps somewhat deserved." But when I read, "Cancel my subscription!" I was aghast at the evident pique and precipitation. It spoiled a stimulating tilt on a tingling issue. Pungent pronouncement of editorial opinion ought not to disturb the reader's poise, especially when he has the free right of rejoinder. The columns of your paper were generously open to Mr. Gerhard for his reply, and the courtesies of the discussion seemed to demand that he should not have closed the case ungenerously with a bang.

ARTHUR B. PATTEN.

Torrington, Conn.

## Muddleheadedness

EDITOR THE CHRISTIAN CENTURY:

SIR: Your editorial entitled "The Growing Conscience Against War" provokes my emphatic dissent. It is a thinly veiled apology for America's having taken the part she did in the world war, and the opinion is plainly expressed that "we could never again count it a duty to go to war in any cause." I challenge you to make good that assertion by applying it to a definite situation. If America were attacked tomorrow, she would repel the attack by force of arms. If she were confronted

by a situation such as had developed in 1917, in which a single militaristic power was on the point of winning a world war, she would have to do precisely what we did then, and the Christian conscience of America would support her in doing it.

You say that "war is a crime and must henceforth be dealt with as such," and that "any nation which begins a war should be regarded as a criminal." But you fail to complete your own statement by adding that a criminal is of course to be arrested, forcibly deprived of his weapons and sentenced to exemplary punishment. That is precisely what the allied nations were undertaking to do to Germany, and when the United States saw that the posse were actually being overpowered by the bandit, it threw itself into the struggle and quickly ended it. When you can point out a way in which that could be done without force of arms, your editorial will have some point to it.

All Christians sincerely hope that there will never again be an occasion for America to take up the sword. But to assume that the Christian spirit is incompatible with the exercise of the right of self-defense and the defense of others in the face of criminal aggression, is to identify discipleship to Christ with the principle of non-resistance. I should like to ask you for a plain statement as to whether you actually make that identification.

Permit me to add that I am in no sense a militarist and am under no obsession by what you call "the bravery and picturesqueness of military affairs." Nor do I think the American people were under that obsession when in 1917, with their eyes open to all the issues involved, they solemnly and reluctantly took up arms. It is a page of our national history of which I for one am proud. I have no apologies to make either to my own conscience or to the Master for the stand we then took. If we have learned any lesson, it should be that when such emergencies arise there is only one thing to do, and that the weak and flabby pacifism which dominated the churches of America even up to the closing months of 1916 was simply due to an inability to look facts in the face. To allow ourselves to sink back into that attitude is to shut our eyes to one of the plain lessons of history. It is not Christianity; it is simply muddleheadedness.

Palo Alto, Cal.

WILLARD B. THORP.

## THE SUNDAY SCHOOL

### How to Destroy the Bible\*

HERE we see the Bible in the making. The prophet dictates to a scribe the sermons which he has preached—that is all! He lived close to God; his life squared with God; he spoke for God; this made the Bible. The thing which the petulant king ripped with his penknife and threw into the brazier was a roll of sermons. It was a wrong and stupid thing to do but only in a degree worse than it would be for the kaiser to despise the word of his purest minister or for a president to ignore the high ethical teachings of the noblest divines of his day. The canon of the Bible was not made up at this period nor for a long time after, and, what Jehoiakim did was not to take a limp-leather, silk-sewed, gold-edged, canonized, orthodox, verbally inspired Bible and cut out leaves as higher critics have been accused of doing! It helps some to see the thing as it was. However, this fact does not change the foolishness and crime of that which the king did. Jeremiah was one of God's most human and noble prophets; he did truly speak for God; his sermons and sensational dramatizations were eloquent with divine truth. To despise these expressions of God's will was wrong and foolish and stupid in the extreme.

There is only one way that I can destroy the Bible—and that is to disobey its spiritual call to my heart; I thus make the Bible of no value to me, whatever it may be to others. If I neglect or disregard the teachings of the Bible it might just as well never have been written so far as I am concerned.

\*Lesson for June 4, "Jehoiakim Tries to Destroy God's Word." Scripture, Jer. 36:4-8, 20-24, 32.

The Bible is a mirror. It does no good to smash it. You have read the legend of the ugly princess who broke the mirror that revealed her lack of beauty. She remained just as hideous. Looking into the perfect law of liberty I am compelled to see my weaknesses, my shortcomings, my little ways, my limitations. The thing to do is not to cease looking, but to look more deeply until I see the secret of forgiveness and power; until I feel the charm and power of the life of Jesus; until I yield myself to God and his laws and find the peace that passes understanding, the power that removes mountains.

The odd story of the Indian who was shown his Ganges water—his sacred river-water—under an English microscope—and who seeing the bacteria and dirt in it, smashed the microscope, has significance here. The Bible is such a microscope; it reveals the evil in our lives; we gain nothing, but rather lose all, by ignoring the book of life.

The storm of higher criticism has passed although many do not know it yet. Scholars, some of them none too reverent, some of them none too wise, devoted themselves to tracing the history of the development of the great book. They squared the events of the books with the history of nations; they compared the references to the testimony of monuments and bricks with marvelous confirmations of the Bible stories; they studied various internal evidences of authorship, sometimes with weird results and vague theories; they delved into the Babylonian records and the codes of ancient law-makers; they compared the contemporary literature of other nations and finally came out with their almost unanimous results. Did the Bible suffer? No; it only stood out in a clearer light as the progressive revelation of God in his dealings with certain peoples. The storm swept by, the consternation died down, the birds sang, the flowers bloomed, the church was refreshed. Higher Criticism did not destroy the Bible, it only helped the Bible. The only way to destroy the Bible, I repeat, is for you to ignore its teachings in your own life.

Comparative religion then came upon the horizon. The timid again became badly frightened. It seemed so irreverent to seek to find out the truth of other religions. But nothing could hold back the scholars and they wrote their massive volumes comparing Christ's religion with that of Buddha, Mohammed, Tao and the rest. Has the sacred book of Jesus suffered by the comparison? Has the sun suffered by comparison to a candle? Has Mount Everest suffered by comparison with an ant-hill? So strong and striking has the comparison been that only so have we come to see the outstanding superiority of our faith and our Saviour. No, comparative religions has not destroyed our sacred book. But you may help destroy it by your impious life!

Your false theories of inspiration may hurt the Bible; your narrow interpretations may cause men, like Lincoln, to turn away from it; your inconsistent life may cause men to despise your whole system of religion, your intolerance may destroy interest in the sacred book; in a word the Bible cannot be destroyed save by your own stupid action as stupid at Jehoiakim's.

JOHN R. EWERS

### Contributors to this Issue

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# NEWS OF THE CHRISTIAN WORLD

## A Department of Interdenominational Acquaintance

By oversight the copyright notice of the Macmillan company was omitted from the poems of Vachel Lindsay quoted by Dr. Stidger in his article which appeared in our issue of May 11. All readers are hereby advised of the importance of receiving permission from the publishers before making use of these verses.

### Found Street Sunday School in Cairo

No workers in the world are more ingenious than religious workers in adapting their methods to conditions. In Cairo, one of the great cities of Mohammedanism, Mr. W. C. Pearce of the World's Sunday School association who visited Egypt on the way to India, recently found that Sunday schools were being held in the open air. As many as 130 children would be under the instruction of a single teacher. The method was very popular, and the only limitation seemed to be in the matter of instructors and literature. The children are taught scripture portions and Christian hymns, and are given Bible pictures from the store which the World's Sunday School association is collecting in New York.

### World's Association Elects New Secretary

The executive committee of the World's Sunday School association met in New York recently to consider the filling of the vacancy made by the death of Dr. Frank L. Brown, general secretary, earlier in the year. Only one name was presented, that of William G. Landes, of Philadelphia, who for the past eighteen years has been general secretary of the Pennsylvania Sabbath School Association, and is well known in Sunday school circles both in America and abroad. He has made a Sunday school tour around the world and attended the world conventions in Rome, Washington, Zurich, and Tokyo.

### Letter to the Churches on the Coal Strike

The Social Service commission has sent out a letter to the churches on the coal strike in which the principles of the social creed of the churches are re-emphasized. The letter says: "The present conflict in the coal industry, with its deplorable effect upon human lives and human relationships, is of vital concern to the Christian churches of America. The churches are teachers of brotherhood, which the struggle is destroying in those concerned faster than the churches can build it up. They have a strong sense of responsibility for the well-being of the more than two million men, women and children whose livelihood depends directly or indirectly upon the industry and is now jeopardized. The churches are involved inevitably in the confusion and partisan bitterness which is dividing hundreds of mining

communities. They have a vast stake in whatever makes for strength or weakness, and for solidarity or class divisions in the nation."

### Disciples Ministers Meet at Eureka

Disciples ministers of Illinois north of the section called "Egypt" are organized into a ministerial association which meets this year at Eureka, May 22-24. The general theme of the meeting is "The Minister and His Problems." Rev. E. E. Higdon presents a paper on "Administrative Problems;" E. C. Beach, on "Why I Chose the Ministry;" Rev. G. W. Henry, on "Pulpit Problems;" Rev. E. M. Smith, on "Personal Problems;" Prof. B. J. Radford, on "Recollections of the Ministry;" and Rev. R. E. Henry, on "Pastoral Problems."

### Neglect of American Indian Discovers by Home Missions Council

Conferences have been held throughout the West recently by leaders of the Home Missions council, which have had for their object the study of the Indian populations, and the bringing to the workers of the materials that were gathered by the Interchurch World movement. These materials will shortly be published as a three-hundred-page book. As a result of these conferences the leaders of the Home Missions Council declare that the sin of the situation among the Indians is not that of denominational overlapping but chiefly that of neglect. This is not to deny that there has been some overlapping, but there are still large numbers of Indians who are not receiving any Christian teaching. Fifteen denominations have united in the recent conferences which is said to be the widest cooperation yet secured in the study of work among the Indians.

### Ohio Federation Will Plan Aggressive Steps

Fifteen religious denominations will be represented at a meeting of the Ohio Federation of Churches which will meet at the Southern Hotel in Columbus, June 6 and 7, to discuss the Federation's activities during 1922 and 1923. It is proposed to inaugurate an aggressive evangelistic campaign which will touch the neglected areas of the state and reach the isolated homes where religion is not now known. The moving picture situation in the state is challenging, for the authorities are said to have virtually nullified the censorship law. The federation will demand better pictures. The question of securing new legislation affecting public morals from the coming legislature will also be a matter of discussion at the meeting.

### Problem of Cooperation a Vexing One

The Home Missions Council of Montana is composed of the various missionary executives of that state, and it has been able to secure support from denomi-

nations that are usually loathe to cooperate. By this means some of the worst evils of missionary overlapping have been obviated, and religious service has been extended to many communities in which under denominational competition there was no religious service. The leaders of the Home Missions council, being ecclesiastical leaders, are much frightened by the coming of the community church movement, and in their document they pronounce in favor of community-minded denominational churches as over against the so-called "independent" community church.

### Bring to Light Curious Facts About Garfield

The committee of Vermont Avenue Disciples church of Washington, D. C., which is working for a memorial building to be erected in memory of the martyred President, Garfield, as a national enterprise of the Disciples denomination, has uncovered some interesting facts about Garfield. It is now stated that the assassin of the president planned to shoot him in the Vermont Avenue church, and that this plan was only frustrated by a change in the plans of the President. He left the city on Saturday, and consequently was not in his accustomed place at church.

### Sermons Will Be Circulated Weekly

A Chicago publisher has undertaken to publish a sermon a week from some great preacher of America. The first in the series is an Easter sermon by Rev. Harry Emerson Fosdick of New York on the theme, "The Temporal and the Eternal." Many of the most eminent pulpites of this country will make contribution during this coming year. In England a similar service is rendered on a larger scale by the Christian World. It is thought that these sermons will not only be stimulating to preachers, but they will be valuable for shut-ins. On an annual subscription the sermons will be published at ten cents each.

### Board of Methodist Church Studies Negro Problem

The Bureau of Negro work of the Methodist Episcopal church has been carrying on some study of the negro problem in the large cities of the north recently. In 1920 the negro population of the leading cities of the north was as follows: New York, 153,088; Philadelphia, 134,098; Washington, 109,976; Chicago, 109,594; Baltimore, 108,390; New Orleans, 100,918; St. Louis, 69,603; Atlanta, 62,747; Detroit, 41,532. Pretty nearly a million negroes are to be found in nine leading cities, which indicates how rapid is the shift of the negro away from his original rural environment. The Bureau of Negro Work has adopted a policy in the light of its studies. These policies are stated tersely as follows: 1. Train men as pastors of city churches;

# BREAD and IRON

vs.

## Blood and Iron

There are two conflicting policies toward Soviet Russia: "Blood and Iron" is the policy of the capitalists; "Bread and Iron" is the policy of the workers.

The international capitalist bund has tried its policy of "Blood and Iron" for five long years, keeping the world in ceaseless turmoil, polluting the press with endless lies, and wasting mountains of wealth in furious assaults upon the First Workers' Republic.

The merciless struggle is almost over. The capitalists have been defeated. "Blood and Iron" has failed.

Soviet Russia has fought her way valiantly through to a right to life and an opportunity to lay the foundation of a better world. Genoa and the Hague had to be and Russia had to be there. Cowering behind their painted masks and meek beneath their blatant boasts, the capitalist diplomats flocked around the hated representatives of Soviet Russia to bargain insidiously against each other for the best terms they could get.

This is the hour to strike for victory. Now is the time for the workers of the world to put their policy of "Bread and Iron" into effect. "Bread and Iron" can win. With the workers' backing "Bread and Iron" will surely triumph.

The first half of this policy has been carried out extensively. Bread the working masses have given and are still generously giving to their struggling comrades in Soviet Russia. The fearful famine has been checked and continued effort may conservatively hope to overcome it completely before winter returns.

On to the second half of the workers' policy! Now for the "Iron." Give "Iron" to strengthen the First Workers' Republic. Soviet Russia grievously needs "Iron"—everything from nails to locomotives, from pins to dynamos. Tools and machinery of all kinds are sorely wanted and must be had to convert the vast realms of Russia, over one-fifth of the whole habitable world, into a flourishing labor commonwealth.

Every worker will benefit by the achievements of Soviet Russia, and the children of all the workers will inherit greater security and richer life. Take part, therefore, in the great work. Though the skill of your hands and the love of your heart must remain afar, send your tools to help build the mighty structure. Contribute in money whatever you can, whether it be to buy a hammer or a saw, a tractor or a thresher. Join with the comrades in your shop, in your organization, to make a united gift. Workers, sympathizers, be generous and true!

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2, erect new church buildings in crowded sections; 3, enlarge and adequately equip present churches; 4, erect and equip a community house in every negro district; 5, give Sunday school facilities to every child; 6, provide community workers and visiting nurses, conduct clinics and kindergartens; 7, promote clean athletics, recreation, reading rooms, entertainments; 8, provide industrial training, employment bureau, lectures on health and sanitation; 9, organize city mission and church extension societies; 10, cooperate with government, civil, and other church agencies influencing negro life."

#### Baptist Board Insists Oil Stock Is All Right

The Baptist Home Mission board last year accepted a large gift of Mexican oil stock made by a layman of California, who stipulated certain creedal conditions for its administration. The past winter the announcement came that the oil stock had greatly depreciated in value. Although this depreciation occurred, Dr. D. C. Garabrant, chairman of the board of the society, now insists that at present market prices the stock is worth more than at the time it was given.

#### Congregationalists Make Record Gain

Congregationalism reached the peak in the way of growth when in 1915 the net increase of the denomination was 17,232. Last year this record was smashed when a gain of 18,956 was registered. The total accessions during the year were 78,365, and of these 45,875 were received on confession of faith. The gain in Sunday school membership for the year was 37,563, which is also a record-breaking report. The money contributed for local work reached a total of \$16,035,396, an increase of nearly a million dollars. The average salary of ministers increased from \$1,600 in 1920 to \$1,739 in 1921. It is said the average salary would be \$2,000 per year if the value of the parsonage were taken into account. The benevolent contributions of the denominations reached a total of \$2,890,894 which was an increase of \$149,300 for the year. This denomination did not slump as did some others during the "off" years which indicates something of the solidity of its understructure.

#### Disciples' Easter Gain Is Impressive

Rev. Jesse M. Bader, Disciples superintendent of evangelism, has been undertaking to tabulate the results of the Easter evangelistic campaign which he has been directing so zealously this year. Churches of this faith and order have not much conscience in making reports to their leaders, but from 1,544 churches have come tidings which can be totaled into a gain of 42,650 at the Easter season. Mr. Bader is making the claim that when all the churches are heard from (if they ever are) the gains will total over a hundred thousand, which is not unreasonable. His appeal for a sunrise prayer meeting in every church on Easter morning does not seem to have met with a large response, for only 463 of these meetings are reported. Seventeen Sunday schools

report an attendance on Easter Sunday of over a thousand. Ohio, Kansas, Texas and Indiana led in the number of accessions to the church reported.

#### Lutheran Church Analyzes Its Losses

Dr. O. M. Norlie in a recent issue of the Lutheran makes a statistical analysis of the losses which have been suffered by the Lutheran church among the immigrants to America. The figures are of wide significance to the Christian leaders of this country. He says: "The white population of the United States in 1920 was 94,820,915; 22,743,461 of this population was born in Germany or had German ancestry; 14,895,703 looked to Ireland as its original home; 13,975,384 to England; 7,739,621 to Canada; 7,044,701 to Austria-Hungary; 6,585,179 to Russia; 5,804,341 to Italy; 3,086,946 to Sweden; 2,246,223 to Scotland; 2,213,922 to Norway; 1,018,598 to Mexico; 917,969 to Denmark, etc. By reckoning that 52 per cent of the Germans are Lutherans, 99.7 per cent of the Swedes, 99 per cent of the Norwegians, 99.2 per cent of the Danes, 98.3 per cent of the Finns, 5.5 per cent of the Russians, 4 per cent of the Austria-Hungarians, 4 per cent of the Swiss, 3-10 per cent of the Belgians, 2-10 per cent of the French, etc., are Lutherans, it is found that the Lutheran population in the United States ought to be 19,454,457. In this estimate no account is taken of possible additions being made from among Catholics, Reformed and non-Christian groups. Only one fact has been considered, that these people had a Lutheran ancestry and ought to be Lutherans now. In 1920 the number of baptized Lutherans was only 3,755,810. If the number of Lutheran adherents was 19,-

454,457, and the number of Lutheran members was 3,755,810, then the number of Lutherans outside the church was 15,698,647, or 81 per cent. That is, out of every five of our own, we have lost four. Some of these are now within the Reformed Church, most of them are without any church connection. The Lutheran church in the east has been able to hold about 20 per cent of its membership; the Lutheran church in the Mississippi Valley has held 23 per cent; and in the Lutheran church in the west only 7 per cent. The Germans have kept about 30 per cent of their people as Lutherans; the Finns about 22 per cent; the Norwegians about 21 per cent; the Swedes about 9 per cent; the Danes about 5 per cent."

#### Disciples to Have Another Great Church in Kansas City

If one city more than another is a center of Disciples strength, it is probably Kansas City. Many strong congregations worship in worthy edifices. One of the most recent enterprises is Country Club church which was organized eighteen months ago and now has 500 members. This church dedicated on May 7 the first section of what is to be a \$300,000 gothic structure. The dedicatory services were followed by a series of evangelistic meetings. Rev. George Combs, formerly pastor of Independence Boulevard church, is the pastor of the church.

#### Community Church Supports Two Missionaries

In a recent annual report of St. Paul's Union church of Beverly Hills, Chicago, it is stated that the congregation supports two missionaries in foreign fields, one in China and one in India, at an expense of

## Religion Unified at Kansas University

FOR many years various denominations have carried on work for students at the University of Kansas, but the religious instruction given has never been recognized by the university. Within one year from the time that these denominations got together to organize the Kansas School of Religion on the edge of the campus, the university has arranged to give credit for Bible courses. The Kansas School of Religion has trustees from the following religious bodies: Baptist, Disciples, Congregational, Episcopal, Methodist, Presbyterian, Unitarian, African Methodist and United Brethren. The six larger bodies named have three trustees each while the smaller bodies have one. In addition the Christian associations are entitled to one advisory member each. The religious bodies represented nominate the members of the board of trustees, but the power of election is vested in the board of trustees. Courses are offered this year in New Testament by Dr. Arthur Braden and Professor Forrest Emerson Witcraft. It is hoped to enlarge the faculty sufficiently to cover the great Christian disciplines. Dr. Braden has been teaching on a Disciples foun-

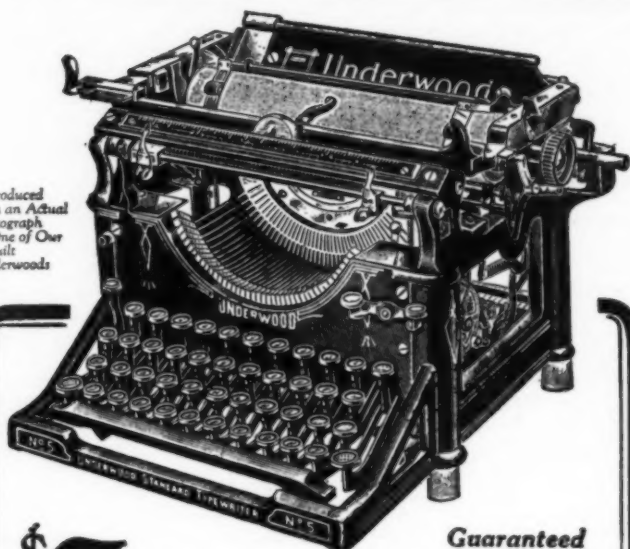
dation near the university for a number of years, and is pastor of a church in Kansas City. The friendly attitude of Chancellor E. H. Lindley of the university is seen in the following statement printed as a foreword printed in the circular of announcement of the Kansas School of Religion: "Religion is an indispensable element in a liberal education. The modern state university while recognizing the legal separation of church and state should therefore welcome the voluntary service of religious organizations which seek to provide opportunities for the study of the fundamentals in religious education. The university therefore welcomes the advent of the School of Religion. Such schools are in successful operation in many state universities. It is hoped that the movement may induce other religious organizations to make a similar contribution to the religious education of the large number of students of church affiliation in the University of Kansas." About the campus of many state universities the denominational leaders are still trying to play the denominational game, but the above plan gets a great deal farther.

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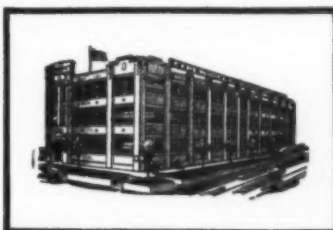
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three thousand dollars a year. Eight hundred per year is contributed to home missions. The total budget of the church is \$18,416. These facts are apropos to the frequently repeated allegation that community churches are not missionary in spirit nor evangelistic in purpose. Rev. Frank A. Gageby is the present minister of this church. He was a Presbyterian minister before coming to Beverly Hills, and still acknowledges the jurisdiction of that organization.

#### Million Dollars Will Be Spent for Lepers

Christian forces will place a million dollars in a mission to lepers off the Chinese coast soon. An island has been purchased with the approval of the Chinese government and will be devoted to this work. A prominent Chinese official has made a donation of five thousand dollars to this great charity. It is said that the island is to be named after a prominent American family which is interested in the project. The island is about a hundred miles from Canton and Hong Kong, and on this island the lepers of South China will be gathered for treatment and for gospel work. By means of the new remedies, many of the lepers will be cured and the lives of the remainder will be greatly extended, and their sufferings decreased.

#### Southern Presbyterians Meet in West Virginia

The General Assembly of the Presbyterian church in the U. S. (southern) is in session in Charleston, West Virginia, since May 18. This is the exact date of the opening of the General Assembly of the northern church at Des Moines. Among the questions that must be faced is the matter of the relationship of Presbyterian churches in the border states, where two General Assemblies claim jurisdiction. Transylvania Presbytery recently worked out a plan of union for the two denominations within the boundaries of the presbytery through the activity of a committee of laymen. The plan which these laymen presented was rejected by the clerical vote, and stigmatized as schismatical. An overture will ask the General Assembly of the southern church to appoint a committee which will be charged with the duty of preparing a plan of federal union which might operate not only in the relations with the northern denomination, but with other denominations of the Presbyterian and Reformed faith. While sectional spirit and theological prejudice still keeps alive the spirit of separatism, the difficulties of administration argue more forcefully every year in behalf of organic union of the Presbyterian family.

#### Sensational Presbyterian Preacher Resigns

The secular press announces the resignation from the ministry of Rev. T. J. Irwin, a Presbyterian minister of Lawton, Okla. He gained notoriety because of his laudation of Jake Hamon at the latter's funeral, and the press gave him much more space when he went into a public swimming pool and married a couple in bathing suits. He was to have

been tried by his presbytery on May 9. Meanwhile reports come from other sections of the country indicating a similar degree of sensationalism on the part of ministers. The public has grown weary of these performances, and instead of securing great audiences and a successful career, these star performers of a single day are soon silenced by their ecclesiastical courts with the sanction of the people. The optimist has a right to draw some comfort from these facts.

#### Unitarian Evangelism Is Successful

The first great national campaign of evangelism in the history of Unitarianism has been put on this past spring. The results are most gratifying to the leaders of the movement. Not all the churches have reported, for churches of the congregational polity are not always cooperative in the matter of making reports, but from 217 churches come the report of 7,604 accessions. There are 106 parishes yet to report. Twelve churches in the list have more than doubled their membership, and one church records a gain of 200 per cent. Such figures are enough to make Billy Sunday turn green with envy. Many churches had not in years harvested their prospects, and the earnest work of the spring-time has brought large results in this constituency. A big campaign is on to abolish pew rents, a change which has been accomplished in ninety per cent of the Episcopal churches and which is a live topic of conversation among Congregationalists.

#### Colleges Deny Bryan's Allegation

Mr. Bryan has been touring the land with the story of the defection from Christian faith of students in Christian

colleges. The only fact on which he based this allegation was a questionnaire which Prof. Leuba conducted a number of years ago. The Continent, a Presbyterian newspaper, has carried on an investigation of this subject in the colleges, asking both college presidents and student leaders with regard to the situation. From nearly a hundred institutions investigated the reports run quite uniformly. Oberlin college has the most detailed statistical information in which it is shown that the number of students belonging to the church in the senior year is almost exactly the same as in the freshman year. Many of the college presidents say that students do go through an intellectual ferment in college, and some are bold enough to suggest that that is what college is for. While a few students may leave the church, more students are won than are lost. Most of the institutions replying are teaching evolution, and if they give biblical courses are employing text-books written from the standpoint of the higher criticism.

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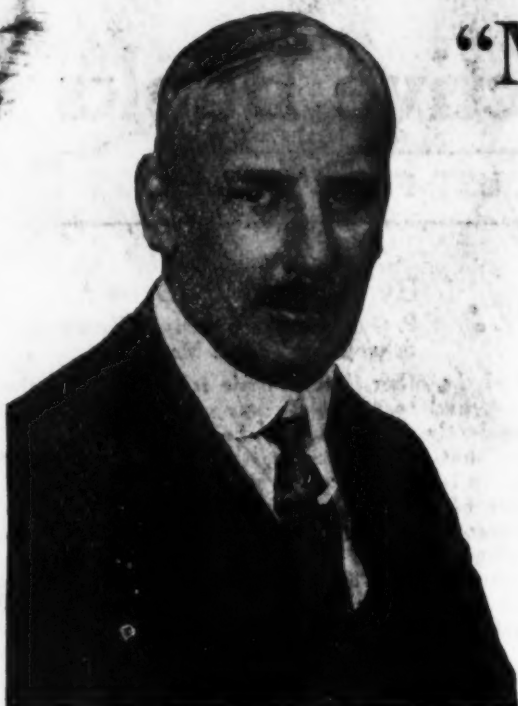
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